263

Springfield Mo. Feb. 4. 1860

my dear Mr Treat.

The friends here arranged
special meeting last Sab. eve.
hear me speak. There were more
n 400 present. and a very general
ression of opinion has since
n made that *something* must
done here. The proposition
ms to be taking the form of a
llection (special) which shall
not *less* than one dollar per
ch church member, in the
st, and *South*. churches.
Parsons is in earnest about it.
d proposes to take the work
t his own hands. Perhaps he
y preach upon it first, then
proposes to give his *jubilee*
mon in the Summer, when
take their *semi annual* collection

The question has been asked me
and in a way to show that there
some feeling, in this direction, I
the Chh should take hold and pa
off the present deficit, what
security is there that the same
course will not be pursued in
future, and the Board become
again plunged in debt? It has
seemed to me at times that the Com,
might do well to settle upon the
principle, and *announce* what
they decide upon, to the church
People speak as if they wished
for an *end* to *debts*. Let the
pressure come when it may,
us have some *other* appeal to
make than this. Perhaps the
Com. are not prepared to make an
statement as yet, but I sometimes
think it would do great good.

I have been hoping to see some ublic appeal, but perhaps uch a thing is not best. I have thought a little circular letter, mostly texts of Scripture to be ent to all whose names can e got at, through the Dist. Sec. others, calling for small as well as large subscriptions, in the case f poor persons — &c &c, might he purse.

The s. sch. of the South church has raised $40 by a special ontrib. in Jan. & the 1st ch. roposes to do something imilar.

I go to Windsor for Sunday & ropose to go to N.Y. on Monday.

Yours very truly

A. S. Hazen

Rev. A. Hazen

Springfield, Feb. 4, 1860,

Rec'd. Feb. 6.

ans " 8

Rev. A. Hazen 264

Springfield Mo. Feb. 13. 1860

Rec'd. Feb. 14.

My dear Mr Treat,

I find your letter here
my return home this morning.
I write to say that I find I
ust be in Boston, (or beyond)
next Sunday in order to reach
rancestown Monday P.M. I
opose to stay in B. unless I
ould be wanted somewhere in
at region for the Sunday. I
pe to be there Sat. morning.
Br Walker seems to hesitate a
ttle about going up into those
ld regions. I hope we shall have
leasant weather.
We are all well. I hear nothing
w.

Yours very truly

A. Hazen

265

Springfield Mass. Mar. 13. 1860

ly dear Mr. Wood

Has Mr Beecher's peech been published yet? or s there any chance for its eing published? T. Tilton's peech has been largely irculated in New England. & t would be very well to have cheap edition of Beecher's ~~Sent~~ ech that a copy could be ent to every pastor.

I have been applied to, to repare a lecture on the ubject for some friends in t and should like to see Beecher's speech, though I would not expect to use it. s there any thing new in e Wilder.

Yours very truly
A Hazen.

Rev. A. Hazen

Springfield March 13. 1860.

Rec'd March 16.

Springfield Ms. March 14/60

My dear Mr Treat

Yours was received last vening. I shall be at S. Danvers and ready for any other meetings ext week. Probably I shall see you n Tuesday.

I do not remember what you to me, about the time of the meetings at Haverhill & Harvard. My brother expects to be ordained t Norwich Vt. March 28, or 29. He wishes me to preach the sermon. If your meetings occur that week some arrangement must be made. Probably you will write to Br. Walker From his former intimacy with Mr Horsford he will be glad to attend meetings there. If your meeting is April 2. 3. 4 or so I can attend.

My *doubt* arises from your
mentioning Sat. *April 1st*

Will you kindly inform me of
the *time* of the Haverhill meet
And also whether I can be at
Liberty *Sat.* Mch. 24. so that I
can go to *Hanover*, for that Sab
I have agreed to spend a Sunday
there, either *before*, or *after* my
brother's ordination.

I consider my *first duty* to
be to attend your meetings, if I
am needed. Consequently, I will
decline my brother's invitation
if you need me. that week.
He can make other arrangem

— We were all gratified to hea
yesterday that Mr. Chas. Merria
is soon to be married to *Mrs G*
a former resident here

Yours very truly

A. Haz

Rev. A. Hazen

Springfield March 14. 1860.

Rec'd. March 15.

ans " 15

Great Barrington Mass. April 4. 1860 Ev.

Rev. S. B. Treat
Boston
My dear Sir.

I came to Lee last night. and today have met the pastors of Sheffield. Stockbridge & this place. omorrow I go to Lee again. All are agreed as to the dvisability of having meetings. All agree in having the eetings, of one day each. & at the several points. & for e special benefit of the people in the place visited. They say ople will not go away from home. Up to this place all reed that week after next would be a good time for the etings. Br. Winslow here, & one of his deacons think t if we could come next week it would be better. propose now to go on to Westfield tomorrow & see Dr Perkins nd I shall probably telegraph you, in case Dr. Gale Lee agrees to the change to next week. If you can me here next week we could probably arrange a meeting Hinsdale & Dalton & perhaps N. Adams for the week following. I have d no time to go to those places as yet. nor to Lenox. They ve just settled a Mr Kendall there. & may not want a meeting at all

The plan so far as matured is to begin our series of meetings here on Tuesday 10 am — going to Stockbridge Wednesday — Lee, Thursday — Lenox, Friday. There is a train leaving there in the mornings, making it very feasible to go in this way to the N. — Geo Hill at Sheffield wants you at his place on a Sunday, & some of his people will come here. Notices can be given for next week so the people here day. But the order of the meetings would be the same either next week or the week after.

I have unfortunately mislaid the memorandum which I made in Boston about these meetings, & by no means feel confident that you can be present next week. Nor can we decide till I can see Dr. Gale again. Mr Winslow says if Dr. Perkins & myself can be present he will warrant a good meeting.

I have partly promised you at Sheffield for Sunday 15th. — I may go there myself on the 8th. — If so you might do as you please about going there the next. I may telegraph to Dr. Perkins [illegible] of going on.

Yours very truly

A. Hazen

Rev. A. Hazen
Great Barrington Ap. 4. 1860.
Rec'd April 6.

Lee, Apr. 5. 1860.

My dear Mr Treat

When I wrote you last evening from Great Barrington, I was under an impression that my letter would reach you at least some hours earlier than if I should write you ~~today~~.

On coming here, I find Mr Gale thinks we had better have the meetings in the week following the 15th.

Mr Winslow of G. B. wishes me to go back and spend the next Sunday with him, and I think I shall do so. Letters will ccordingly reach me there, if nt tomorrow, so as to get there turday eve.

I have written Dr Perkins this morning. & hope to see him, when he comes this way on his way to Williamstown (for next Sab.

The brethren here are very anxious he should come.

But if there is anything to prevent his coming, I suppose Br Walker can be had for that week: at least if I understand his movements, proposed.

Now, if you can come from Boston, Sat. 14th & spend that Sabbath at Sheffield, I do not see but what our matters are, or will very nearly arranged for that week.

I shall go from here to Lenox this pm. & thence to Hinsdale, & possibly to N. Adams before the Sabbath.

If there is any missionary in your part of the State, that is at liberty to go to Barrington R.I. for Sunday, the 15th, I should be glad to be excused from the journey. I suppose I am engaged then. and Mr Horton is intending to take up a collection. I must inform him very soon if I do not go.

Hoping to hear from you soon,

Yours very truly

A. Hazen

Rev. A. Hazen

Lee Apr. 5. 1860.

Rec'd. April 6.

269

Great Barrington Ms Apr. 7 1860. Sat. Eve.

Rev. S. B. Treat

My dear Sir,

Yours of yesterday is here this evening, and is quite a relief to me. I was *fearing* the "snarl" would be much worse than it is.

I have seen Dr Perkins today. He can come (& will) for 3 days — says he must go to Westfield *before* he goes to White Hall, and so will not stay to a meeting on Friday. Mr Kendall, at *Lenox* wished to consult his people, as he is not much acquainted with them, and he will let me know on Monday what they say. Perhaps they will not wish for a meeting just now, & then I can go home as well as Dr P.

If I am relieved from Br *Horton's* engagement I will go to Pittsfield myself, in case Dr Perkins should not [illegible]l at liberty to go, for Sunday 15th. I proposed it to him today, in case you could not come, & I hope he will go.

Dr Gale is the only one who has spoken *very strongly* in favor of your being present at these meetings. And I think it would be a *gratification*, if you could come, (say) to *Lee* coming on Wednesday, & then if the *Lenox* meeting comes off you could attend that, at least a part of the day, & be in Boston in season for *Saturday's* duties — If you cannot come, and a meeting is still *desired* at Lenox I will go there *alone* & hold 2 sessions!! Mr Washburn's friends are there, & they will stand a pretty good siege on *India*.

I think I will send letters on Monday stating that Dr Perkins & myself will attend the meetings and *perhaps* yourself. The business which will *detain* (if detained) you, will be a matter of rejoicing to all the friends of the Board.

I hope to be in Springfield Monday night —

Yours very truly, A. Hazen

[illegible] 1860

[illegible]

My dear Sir

[illegible]

Thanks it would be a gratification [illegible]

[illegible]

If any one goes to Barrington, the nearest station to Br Horton's house is Nayatt, on the Providence, Warren & Bristol r.r. about *one* mile.

Shall be glad to see you at Great Barrington on Monday 16. or at Stockbridge Tuesday 17. ready for meetings at those places the following days. Trains leave Pittsfield for G. Barrington 5 p.m. *Express* arrives *from* Boston 2.33 pm. *detention* here (Pittsfield) unavoidable

Pittsfield. Monday. Mr Kendall writes that he & his people would like a meeting on Friday 20th. Now [illegible] *you* cannot come at all perhaps I had better write & offer him a *Sabbath* instead. Please let me know at Springfield.

Yours &c

A. Hazen

Springfield, Mo Apr. 12, 1860

Rev. S. B. Treat

My dear Sir,

The arrangements for the meetings in Berkshire Co. seem to be all complete now. Dr. Perkins will go to Lenox on Sunday, & I will go to Sheffield, and end off the week's work at Lee on Thursday. — Mr Kendall of Lenox thinks this arrangement preferable to a meeting without Dr. P. I stopped over one train at Hinsdale on Monday. The pastor was not in wn. I saw one of the leading men, He thought they would be very glad have a meeting there in May. I left the matter with him to arrange with his pastor and write you direct. Some of the Pittsfield people thought they would welcome a meeting there.

Rev. A. Hazen

I have sent notices of the 3 meetings next week, to be circulated in the neighboring churches. I put in the notices, "it is hoped that Rev. S. B. T. &c will be present". If you cannot come it will only be necessary to state why at the opening of the meeting.

If we go to Hinsdale for a meeting some time in May it would be a good place to have one at Adams in connection with it.

My youngest child has been quite sick for some days. She is better today, however, & I hope will continue so. Rest of the family much as usual.

Yours very truly

A. Hazen

Rev. A. Hazen 1860.

Springfield Apr. 12.

Rec'd Apr. 13.

Rev. A. Hazen 271

Rec'd May 16.

Springfield May 10. 1860

My dear Mr Treat

I went to see Mr. Cone of West Stockbridge yesterday. He says he shall soon have $500. to send you. He seems to be one whose heart is in this work. He has much farming business on hand. and perhaps has not much ready money. I do not know that any more than this sum could be got from him. I thought however, from his conversation, that if I could go to him with a definite statement that $65,000 had been secured (or $64,500) that he would take hold and raise as much as he could. towards

clearing off the debt entirely.
He seemed to feel very anxious on
this point. But he does not
appear to be one of those who
will put down their names for $100
anyway. And I should think him on
who would make up his own
mind, and not be easily mov
from his purpose. I should lik
to try however, with a moderat
sum to be raised, all the rest
pledged, — & let him see that the
odd thousand will relieve you. I
think he might raise it.
Have you made such progre
that you can see the end of
the old debt?
I had a good audience at
the West Stockbridge centre chur
in the morning, but small at

the village. Mr. Manning, Brother churches seem to be poor. This Mr Cone gives a hundred or two each year to make up deficiencies in his pastors salary.

Will you have any service of this kind for me after June 1st? Mr Wheeler wished me to go to Po'Kepsie for June 3d. and I have no present engagement beyond that. Am very glad to stay at home n a few days.

With kindest regards

Yours &c

A. Hazen

I enclose copy of a note, sent to Mr Ward at his request. I do not know as you will have any occasion to use it. Over

He wished to shew to any of Mr K's advocates whom he mi meet the opinions of others. He said it would remain simply a private note.

Rev. A. Hazen. 272

Rec'd June 16.

Springfield Mass June 15/60

My dear Mr Treat

I hear nothing as yet from you or from Dr Swetzer. I am proposing to go on to Worcester tomorrow p.m. as arranged. If you have any orders, please telegraph to me before noon tomorrow. I presume I can find quarters somewhere in Worcester.

I sent Mr Gordon yesterday $250 from Mrs Richards. I found that Mr Baxter was very much occupied in a law suit last week. Mr Green told me it would be of no use to try to see him.

I went to Newbury to make inquiries after several men of whom I hoped something, & got some promises, not very great. I concluded the brethren were attempting to do all they thoug they could. I saw no other persons of wealth. — heard of one a Middlebury, & gave the case int the care of Mr Perkins. He thought he would arrange & se the individual.

We had very interesting services at Middlebury, & a very pleasant meeting in the evening. The servi in the day time were attended by a crowded audience. in the evening there was a respectable attendan

Yours very truly

J. Hazen

Evening. Yours is received. all right. I will regard Dr. Li wishes. Yours A.H.

Springfield July 2. 1860

My dear Mr Treat.

I will go to Scotland as you request. I have no appointment for next Sunday, only conditionally. I have written to Mr Tallman.

Glad to hear that you had so interesting a meeting at Skilliston the other morning. I was happy to be excused from going. — If there is any one else who can go to Scotland I shall be glad to stay in this vicinity.

Yours very truly

A. Hazen.

Rev. A. Hazen

Springfield July 2. 1860.

Rec'd July 3.

274

Hartford Ct Aug 30. 1860

Rev. R. Anderson D.D.

My dear Sir

I send you a draft of Report for our mission. The documents I examined before I left Boston & replaced them in the *small* receptacle *behind* your table, in the proper pigeon hole. There are one or two other matters which I might have touched upon. I kept back all allusion to occupying Sholapur lest it should, for the moment, give *Mr Wilson* occasion to say something.

The *sketch* of this report was nearly completed before I left Boston, but I have found no time to copy out & arrange it till now. The references I hope you will find sufficient for your copyist. I suppose you can change the *order* of matters as you find best. I placed *Satara* where I did, as it seemed well enough to bring in all I had to say at that place.

I may say that I entirely *object* to the proposal of the brethren to have *one* mission, with several *branches*. & I hope that may *not* be carried out. There is just as much propriety in a *Seroor* branch a [illegible] an *Ahmednuggur branch*.

The arrangement of stations which I have indicated seems proper enough though it is not *strictly geographical*. The first 3 are in the order of occupancy — *thence* onward it is geographical first N. & then S.

I go today to *Newbury* Vt. My wife is there already. I shall be happy to do anything in my power to aid you.

With kind regards,

Yours very truly

H. Hazen

Rev. H. Hazen
Hartford Aug. 30, 1860.
Rec'd Sep. 1.

Newbury Vt. Sep. 14. 1860

Rev R. Anderson D.D.

My dear Sir,

I have yours of the 12. and will use all diligence in proceeding to Boston. I have my boys with me and must take them to Springfield. I shall reach there tomorrow evening and shall hope to get to Boston Tuesday a.m. I have no engagements to interfere with my being at your service thereafter. I am very well. Mrs Hazen has been improving during these summer days in Vermont.

With kindest regards

Yours &c

A. Hazen

Rev. A. Hazen
Rec'd. Oct. 13.

Springfield Ms. Oct. 10. 1860

My dear Mr Treat

The "American" Board may soon retire from its work! It is in a fair way to give place to a "Wilder" Board. I was *amused* as well as *pained* to learn here that Mr W. has organized a committee, that while W. A. Wheeler of *Malone* does all the *business gratis*!! a committee is necessary for *him* to consult, after W. goes back to India! In addition to the names on the paper sent you from N.E. N York the other day the names now to be added are Rev. B. B. Beckwith, Rev. C. Ransom

Rev. John Waugh, Rev.
R. R. Dunning, Charles Hamm
Esq. Rev. C. J. Boyd. Rev. Holl
Read! Rev. D. O. Allen D.D.!
Rev. S. Hutchings! Rev.
J. D. Wickham. a payment
of $50. constitutes a man
a member of said Com. Dr
Osgood has been solicited to
become a member, as he
has made a donation to
M. W.

Really it is time something
was done to disabuse the
public, & those simple
souls, who think they are
serving God, by encouraging
a very different character

If Mr Aikin's report cannot be published, why not send these people a copy of Bissell's & my *report* on the case, *or*, of Mr Munger's letter to Dr. A. — Or would it do to publish in the Evangelist some *one* of these statements. Something *should* be done it seems to me. Mr W. should *not* go back to India giving the impression to his friends *here* that the *missionaries* favor him, "except one or two", Dr *Osgood* told me that he had given him a *donation* but he did not intend to haul off from the *Board*!

I haven't seen Parsons on this ma & I presume I shall have no chance to say anyth to him.

Mrs Hagen has been quite sick for 3 days. I hope she will be well enough for me to leave tomorrow but I am uncertain as yet.

Yours very truly

A. Hagen

Springfield Oct. 15, 1860

My dear Mr Treat

I should have been very *glad* to have seen you, if but for a *moment*, Friday eve. and am sorry I did not know of your being here. I should have told you that I felt quite too unwell *myself*, on Thursday to attempt the trip. This taken in connection with Mrs Hagner's feebleness, led me to suppose I ought to stay here for the Sunday. I wrote Mr McLeod *at once*. & I have been hoping all day to get a telegram from him. It may yet come.

If I do not hear from him
(or from you) I now propose
to leave here tomorrow *Evening*
& go right to Michigan city, a
I shall be in season for the
Synod there, & I am not sure
as it meets Thursday— If
you should deem it *not* bes
for me to go on there now, as
I have *missed* one of the Synods
would you kindly send me
word by telegraph tomorrow
morning to that effect, & I will
govern myself accordingly.

I am feeling pretty well today &
Mrs Hazen has daily been
getting better, & I can leave her
with confidence now.

Yours very truly

A. Hazen

Rev. H. Hagen

Springfield Oct. 15, 1860.

Rec'd Oct. 19

Rev. A. Hazen
Springfield Oct. 15, 1860.
Rec'd. Oct. 19

Springfield, Oct. 16 60

My dear Mr Treat

Just as I had got my coat on to start, a telegram came from Mr McLeod, saying that Ballantine was with him & I need not come. I am very glad to stay.

Now I shall be glad to receive any directions from you before Sunday. I propose to go down & see Mr. Cowles, tomorrow according to your suggestion.

Rev. A. Hazen.
Springfield Oct. 15, 1860.

and get all the hints
I can from him. & I
perhaps may get up a
plan for a campaign
in Ct. But I shall ne
your directions & suggestion
I am very well again &
think I can go throug
a series of meetings withou
trouble.

Yours aff

A. Hazen

6¼ P.M.

Rev. A. Hagen

Springfield Oct. 16. 1860.

Rec'd Oct. 19.

Springfield [illegible] 1860

My dear Mr. Treat

I found Mr. Cowles

[illegible] here two days [illegible]

[illegible] within the last few days

He may linger [illegible] yet the

days he gets no better except

under the influence of opium

[illegible] and [illegible] West [illegible]

[illegible] the [illegible] meeting [illegible]

[illegible] & Cleveland thought

it would be a good plan to

hold a missionary meeting

at Milford

Mr. Cowles said he [illegible]

mentioned Danbury & your

[illegible] an important place for a

meeting [illegible] County meeting

Rev. A. Hazen

Springfield Oct. 16. 1860.

Rec'd Oct. 19

Springfield Oct. 19. 1860

My dear Mr Treat

I found Mr Cowles quite low. Mrs C. says he has failed within the last two days. He may live for weeks yet. He says he gets no rest. except under the influence of opium. I went on to West Haven & was present for half an hour at the Consoc^{n} meeting & saw Webb. Dr Cleveland thought it would be a good plan to hold a missionary meeting at Milford.

Mr Cowles said he had mentioned Danbury, to you, as an important place for a meeting. Their County meeting pull through this fall.

New Milford is also a pla
he spoke of, in Litchfield Co.
Goshen, or some border town
that side. Perhaps Salisbury
Do you wish me to go on &
arrange for some meetings
in that direction? If so,
what time will be conven
and what brethren can b
there? I suppose Webb &
had better not attend the sam
meetings if any one else ca
be had in place of one yo
Mr Cowly also thought there
should be a meeting somewhe
in Windham Co.

Saw D. Bacon. He thought they would have *their* annual meeting the 1st Sab. of Nov. He said he would see that a letter went to you *today* in regard to it. I suppose *Webb* can go there readily.

I have no appointment for next Sunday as yet. Shall be glad to hear from you at any time.

Yours &c

A. Hazen

Rev. A. Hazen
Springfield Oct. 19. 1860.
Rec'd Oct. 20.
Ans " 25.

Springfield Oct. 25. 1860

My dear Mr Treat,

I have yours, dated
oday — I had supposed you might
e uncertain as to possibilities in
e matter, & so had busied myself
ith other matters, at home, this
eek. I shall be glad of any
uggestions as soon as any are to
e given. I am ready to go to
artford if wanted.

I had supposed any visitation of
he pastors & churches in Conn.
ould come more properly after
e had held some meetings there,
and had had some opportunity
o judge whether such an effort
ere advisable. I have no plan
in beginning such a series of

meetings or visits, but I could at once go to any part of the State & make a beginning if it is thought advisable. I hav the Minutes of the Churches, & I could easily arrange work in No part of the state. But I still suppose it would come more prope in connection with meetings if are to have any.

Anything new about Mr Wilder I learn that Mr Parsons has bee asking some of his people to giv to him! I should be glad to circula a few copies of that Report here

Yours very truly

A. Hagar

P.S. Please ask Mr Chapin to send me a copy of the Senate at once & Journal also. And a copy of the Annual Report as soon as one can be had. I much oblige

A.H.

meetings a visit, but I could
at once go to any part of the
State & make a beginning, if
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much oblige A.H.

Rev. A. Hazen

Springfield Oct. 25. 1860.

Rec'd. Oct. 26.

Springfield, Nov. 13, 1860

Rev. S. B. Treat,

My dear Sir,

Yours of yesterday is here,

1st I do not think you had better retain that office room in N. Haven. Mr Cowles had paid the rent up to April. If Mr Brewster refunds, then it would be well enough to let the books & furniture remain there till "a convenient season". If he does not refund, then I should say take away the things & sublet the room, up to the time for which rent has been paid. Mr Jarman would store the books & maps. the furniture had better be sold for what it will bring. Such is my judgment. Mr C. is loth to have the final semblance of an office leave N. Haven. But Mr Jarman's store is office enough for all our purposes.

2d. I do not suppose, & have not thought, that you, or your committee, would do any thing more in Mr W's case. All that Dr. Munger & I wish, is not your sanction to what we propose, but your permission. My thought was that you would all take the same view as Dr A. and keep aloof from

Even advising in the matter. If you would have no objection to our giving such a friendly warning in the case, it would be all that we expect.

And it does seem to us both, that such a warn is needed. It is but justice to ourselves & our brethren that such a statement as I sent you the other d be put into the hands of Mr W's committee. It does not come from you, or from the House, in any way. It is an appeal from missionaries.

We have taken the first & second steps in a cour of discipline. Mr W. denies our jurisdiction. Let us make over the case to those who can try it. At any rate, let us clear our skirts from all blame in the matter. Let not the men have occasion to say to us hereafter You knew the facts & kept them from our knowledge.

I do not look at the matter as one of dollars & cents. The mere money he may get is of little moment, certainly as compared with the vexation of any struggle with him, but it is a grave question of right & wrong.

If Mr W. should go back to India, I feel that the brethren there must, in self-defense, proceed to withdraw fellowship from him, by a formal vote.

and such a vote I am *sure*, would be *unanimous*, unless Mr W. makes retractions.

But I *dread* the idea of *any* controversy *out there*. I feel that it is *wrong* for him to go there, & for any one to send him there, & hence we ask simply that you allow us to make the statement. If you choose it might be *rewritten*, so that you might not now *see* it. But of course we shall do nothing contrary to your judgment. I shall be glad to hear the result of the N.Y. Com's deliberations. Would it advance matters any to send on the paper I sent you for Mr *Ward* to examine?

Mr Manger writes me that Mr Wilson is *now* operating in Western Vermont. He has been at several prominent places, such as Brandon. — Mr M refers to W's old paper of those who have been *dismissed* from the Board. I presume it is the same document that you were long ago informed of, tho' Mr M. thinks it something new, & thinks that he has *mischief* in hand. Mr Hyde of Middlebury thinks that something should be *done* "to post the community in which W. may act, upon inquiry in regard to the man & his relations to his brethren." Other brethren at Middlebury spoke in terms of decided disapproval of the man & his course.

5. I received your letter of the 9th same day & wrote at once to Dr. Eldridge, to Mr Coe of Danbury, to Dr Brace at Milford, & Mr Goodell of New Britain. If it is best to have a meeting at Middletown I think I will go in person, & see about it, soon. I propose to go to the places which may be indicated in replies to my letters, & make arrangements. — I spent the Sabbath in Hatfield audience small in the rain, but shewed some interest. It is a strong hold of the American M. Asso.

With kindest regards

Yours very truly

A. Hazen

Springfield Nov. 13.
Rec'd. Nov. 14.

Ex. Dr Brace of Milford
Says No

Springfield, Nov. 14, 1860

My dear Mr Treat.

Dr. Brace says they have
ust taken up their collections
both the Chhs in Milford, &
they decline the proposition "to
ve now a missionary meeting."
Stratford & Bridgeport, he names
s favorable localities. How would
hat prove answer?

Mr Coe writes that they have just
d a Sab. School Convention & so "it
hardly advisable" to hold a meeting
his year. At Bethel they are to
lebrate the centenary of their church
he day after Thanksgiving, so that
not a good place. At Norwalk
Mr Wood is sick, so he thinks the

way is hedged up. In a P.S.

he named Ridgefield — but th

place is not on the rail roa

What would you say to going th

I know Mr Clark (the ministe

& I think he would be glad of a

meeting. Shall I go to see him?

They have not yet decided at

New Britain. I am to hear as soo

as Br Perrin makes up his mi

I have nothing from Dr Eldridge

as yet.

Any suggestions?

Yours Ever

A. Hagen

Rev. A. Hazen

Springfield Nov. 14. 1860.

Rec'd Nov. 15.

Ans " 7

Springfield Nov. 27. 1860

My dear Mr Treat.

I neglected writing all
ast week as I thought I might
e you. I am glad you have
ade the arrangement you have
ith Mr Cowles.
I thought your last was so
ncertain about conventions
hat I did not write to Ridgefield.
thought it not a good place.
have heard nothing more
rom New Britain, & I conclude
ey do not yet think it best
hold one there. Dr Eldridge
ems to have written to consult
ith other pastors, for he
rites on the 20th this;

"We have had within our"
limits, during this autumn
an unusual number of meeti
that have called the ministers
from home, and I doubt whe
such a meeting as you suggest
would be expedient for the
present year."

I do not know but what
this ends the matter so far
as that part of Ct. is conce
If you still think best, I m
write to Mr Milford, though I
think it would be better to go
there & see the man.

Mr Clark is, I suppose,

"available" for your purposes,
n addition to those you name.
I do not see as there is much
be done in Ct. except in the
isitation of the individual
hurches.
I have been occupied each
unday this month. & have
n appointment now.

Yours ever

A. Hazen

Is not the Report out
yet? or, the Herald for Dec?
I have not yet recd copies

Rev. A. Hazen.

Springfield Nov. 27. 1860.

Rec'd. Nov. 28.

Springfield, 11. Dec.

My dear Mr Treat

Please inform me
f convenient of the action of
the Prudential Com. upon the
port of the Sub com. in
gard to publishing about
Sidon. I have new evidence
the necessity of some such
ublication. and if the
Com. do not publish, I
think Dr. Munger & I should
do so. I may be wrong
however.

Yours very truly

A. Hazen

Rev. A. Hazen

Springfield Dec. 11, 1860.

Rec'd Dec. 12,

ans' " 12

Springfield, Dec. 26. 1860

My dear Mr Treat.

Br Lindly informs me
hat he concludes not to go to Carolina.
Br Bird is also in Hartford ready
service.
I have made no new inquiries
bout conventions in Ct State,
ecause of uncertainties. I have
en busy each Sabbath but one
various places in this region.
go to Harwinton, for next Sunday
nd as I am to be in the region, I
ropose to go & see Dr Eldridge &
erhaps some other men, & see
hether meetings next month would
advisable; that is, if you approve.
Have you any suggestions as to
ther places? Perhaps Br Coe may
ready by this time. (at Danbury).

I saw the notice of Br. Cowles
death in the paper yesterday. H
has rested from much suffering.

Do you make arrangements fo
the Providence pastor this year?
They have had their meeting the 2
Sabbath of January usually.

With kindest regards

Ever yours

A. Haz

Rev. A. Hazen

(Springfield) Dec. 26. 1860.

Rec'd. Dec. 28.

Springfield, Mass. Dec. 28. 1860

Rev. R. Anderson D.D.
Sec. &c

My dear Sir.

In reply to your note of the 21st I will state, that I have already received $450. in the current year, of which *nearly* $50 has been expended in *traveling* for the Board.

I cannot foresee what expense I shall need to incur *after* the 10th April, the time when the lease of the house I now occupy terminates, but I will use every endeavor to bring my family expenses *within* $350. for the remainder of this year, *not* including what I may expend in *traveling for the Board*. This would make my family expenses $750 for the year. Whether this is too much for one in my circumstances, I leave it to the committee to judge. In case they think it *more* than can be granted in the present state of the funds, I shall cheerfully submit to their decision. I have the deepest sympathy with the Committee, and am ready to do all that is in my power to aid *them*, and to advance the cause.

With kindest regards
Yours very truly
A. Hazen

Springfield Dec. 28, 1860.
Rec'd. Dec. 29.
Ans'd Dec. 29
Wrote Jan. 7/61.
Pd. Ca

Springfield Jan. 14, 1861

My dear Mr Treat

Yours of 12 came today. I am at your service as requested.

Ever yours

A. Hagner

Rev. A. Hazen

Springfield Jan. 14. 1861.

Rec'd. Jan. 15.

Springfield, Jan. 16. 1861

My dear Mr Treat

I have an engagement
r Monday Eve'g. but I can
rgo it, in case I can do
nything by going on Monday. Will it
nswer in case I take the
arly train Tuesday & be in
oston by 11½? If not I will go
the express train Monday p.m.

Yours Ever

A. Hazen

friend out West says of Wilson, "Should
run a mission on his own
n hook, what could we say
t Oh my!"

Rev. A. Hazen

Springfield Jan. 16. 1861.

Rec'd Jan. 17.

Springfield. 22. Jan. 186.

My dear Mr Prat

A very severe cold has
pt me on the bed all
y — & I have not strengthe
to B. as I expected.
I have had no chance
send to the Telegraph.
will hope to be well again
morrow or next day & will
on whenever you wish me.

Yours ever A. Hagen

Rev. A. Hazen

Springfield Jan. 22. /61.

Rec'd Jan. 23.

Ans " 24.

Springfield Mass. Jan. 25. 1861.

My dear Mr Treat

I have not been able as
t to leave the house, and have not
n able to sit up and write till today.
hope *now* to be able to go to Boston
Monday, or Tuesday morning; and
s proposing to do so, when your note
me in. It is a strange feeling for
thus to be obliged to stay in doors.
feel so weak.
r Wright left us today for *Yonkers*.
was at Northampton yesterday &
a Providential deliverance from a
ious accident last night. He was
ard the train, when the *engine* was
from the rails by the ice & the
ineer *killed*. No other person was
usly injured. On the *other* side of the
k, was the Conn. River just above

the Holyoke dam. Had the engine
gone off on that side the consequ
must have been very serious.

It is supposed the engineer attempted
to save his life by jumping - & was cau
between the engine & the rock. Dr W
was not in the least injured. My sister,
Stoddard had left the train & the statio
beyond Holyoke.

Very truly yours
A Hazen

Rev. A. Hazen

Springfield Jan. 25, 1861.

Rec'd Jan. 26.

Mem

The most unfavorable season of the year for arriving at Bombay is, the months of May & June. May is the hottest month of the year, and June is the opening month of the monsoon, when the air is very moist, close and clammy.

No trouble need be apprehended from the climate in arriving at Bombay at any time from August to February and March.

The first of November is perhaps the very best season, the rainy season is then over, and the fine weather of the cold season is all in prospect, thus furnishing individuals with a good amount of very pleasant experience before the coming on of ~~very~~ the hot weather in March & April.

September & October are nearly as favorable as Nov., from the same reason. Little rain falls in those months (comparatively.)

Short Passages.

An important matter to be considered is the length of voyages. If one can get to India within a hundred days, it is a very pleasant thing to take the voyage. If the time upon the water is protracted to 125 days, and (as has happened) to 150 & 180 days, the wearisomeness becomes excessive and health is apt to suffer somewhat.

The quickest passage that I know of, was of the *Sweepstakes*, from New York May 11 – July 22. 1857. 72 days. This ship arrived on the coast after the first burst of the monsoon, & when the winds were strongest & most favorable. She was but six days from the Equator to Bombay.

If a ship is in the Indian ocean in Oct. Nov. ~~it~~ she usually encounters baffling winds, owing to the changing of the monsoon. From & after Nov. till June, a ship will encounter *head winds* in the Indian Ocean. These headwinds are ~~the~~ a principal cause of the long passages which some missionaries have had. That was the case with the Bertrand, (Messrs Burgess & Hazen) 1846-47, (154 days) the Goodwin, (Messrs Brown & Wood) 1847-48, (183 days) the J. Montgomery. (Messrs Fairbank, Wood, Harding & Dean), 1856-57 (147 days). The quickest passages there would be made, generally, in the months May – September.

If a ship sail from this country in March, it would probably arrive upon the western coast of India in June; the most dangerous time for entering the harbor of Bombay. The weather is always thick, the wind & currents strongly setting in towards the land. The Squantum from Boston, with articles for the missions was wrecked, 20 miles S. of Bombay last June.

If a ship sail in August or later in the year it must expect a long passage from the head winds to be encountered in the Indian oc

If a ship sail in May or June, it may anticipate
a short voyage. It would probably arrive in ~~Ju~~ August
or September, when the weather is usually open,
for a good share of the time, and still the
winds are strong from the S. W. And that time
for arriving is by no means ~~a~~ bad, for October
has usually little rain, and there is no trouble,
as a general rule, in travelling into the interior.

A. Hazen.

Feb. 1. 1861.

Springfield, Feb. 1, 1861.

Rec'd Feb. 4.

Times per Sterling
to Buckley

Springfield, Feb. 1. 1861.

My dear Dr. Anderson.

I suppose the enclosed Memo. is what you wished me to furnish you, in regard to the times of sailing from this country and arriving in Bombay— If any other information is wanted, I shall be happy to give it, if in my power.

Yours very truly

J. Hayne

Rev A Hazen

Feb 1, 1861

Springfield Feb. 4. 1861

My dear Dr. Anderson

It has occurred to me
t perhaps you will be writing
m Mission, something in regard
our return. I think it
uld be premature to speak of
s as *probable*, in the early summer.
hall do all that may be in
y power to be ready, but I must
y that I think it exceedingly
oubtful whether the doctors
onsent to Mrs Hazen's return,
uring *this* season. And I
ppose their opinion must decide.

And if we should go bac
as we hope, it seems to m
very doubtful whether we
should go to Satara. The wo
there requires the services
a missionary lady, & I fea
Mrs Hazen would be unab
to perform what would be
absolutely required there.

For these reasons I should
be sorry to have anything
said upon these matters to th
brethren in India, at pres

With kindest regards

Yours ever

A. Hazen

Rev. Allen Hazen,

Recd. Feb. 5, 1861,

✓

Rev. Allen Hazen

Rec'd Feb. 7

Springfield, Feb. 6, 1861

Mr Lawrence

My dear Mr Treat,

I send you the
letter of Mr Richards, in reply
the inquiries I made of him.
n my letter I told him his
ply would be considered as
onfidential, & so you will
ot need to use this in any
ther way — & I trust will
turn the letter to me when
u have done with it.
think the statement here
as satisfactory as any you
uld get.

The Parcel of Circulars s
was rec'd here Sat. p.m.
The Monthly concert Tract
was distributed in all the
Cong. Churches the next day
& the circulars all sent out
on Monday— *Answers* are
beginning to come in today
Rev. *Cone* of Chicopee is
favorable to the plan of
having a meeting there in
March. I was intending to
to Westfield tomorrow, but
severe sickness, & probable
death of a relation in *Some*
will take me *there* tomor
instead.

295

Weathersfield Vt. Feb. 5th 1861.

Rev. A. Hazen.

Dear Brother.

Your favor of the 1st inst. is before me. I have known Rev. Mr. L-- quite intimately for more than 20 years, & for the larger part of that time, have been in the same Association - have frequently exchanged pulpits with him, & have occasionally heard him preach. I have been led to entertain a very favorable opinion of him in nearly all respects. He is a very amiable, lovely man - an earnest, practical preacher, a devoted & faithful pastor. This opinion, I think, his ministry

of More than twenty Years, at
the place where he is no
Settled, most clearly show
He is not closely confine
the use of the manuscrip
but has practiced preachi
extemporaneously conside
More than most Ministers
our order, & succeeds ver
well. He is a very ready
& often meets a sudden em
gency very happily. I con
er him very sound & or
dox in his doctrinal view
He has done much good in
his parish & vicinity, in the
Cause of Temperance, & has
a somewhat popular lectur
on that subject.

I do not consider the
character of his mind partic
larly *logical*. His sermons

ther efforts of ~~his~~ which I have
istened to, have been character-
zed rather by fervor & warmth
f heart - than strong reasoning
close logic. Almost the only
ault I have heard found of him
mong his people has been, that his
ermons have not been of an
rder quite high enough intellec-
ually to suit some of his more
earned hearers.

I consider him a most
xcellent pastor. Indeed, I have
eived him almost as a pattern
n this respect. If he has any
fault here, it is that he does
not let the wicked sleep. They
ave complained of him in this
particular.

Of his business talent, I cannot
peak with knowledge. I presume, like
most ministers he has not

had much practical Expe
rience here.

We reciprocate the w
you Express that you m
pay us another visit.
hope we shall see you
again before you leave
Country.

Can you tell me w
is Rev. Josiah Peabody.
returned from Americ
will you inform me if
know? & what is he do

Mrs. R. unites with
in kind Christian regards
yr. self & family.

Very Sincerely,
J. De F. Richards.

I have written Mr Jones of
Southington.

Yours &c

A. Hazen

[illegible]

[illegible]

Commonly [illegible]

[illegible] your [illegible] the [illegible]

[illegible] Joseph Peabody [illegible]

returned from [illegible]

[illegible] your [illegible]

[illegible] that [illegible]

Thus the [illegible]

[illegible]

your self & family

Very Sincerely

[illegible]

Rev. A. Hazen 296

Rec'd Feb. 9

Springfield 7, Feb, 1861

My dear Mr. Treat

I have yours of yesterday, & ill attend to the books & Maps at ew Haven. I have already had correspondence with Rev. L. W. Bacon, who is occupying that room, in gard to them. I shall have occasion o go to N. Haven sometime before the 1st April, I presume.

Yours &c

A. Hazen

Col. H. Rogers

[illegible]

[illegible]

Yours &c

Springfield, Friday, 8th

My dear Sir,

As Br. Lindsley is going on, I
nd by him, as I hardly think the
Lecture" enclosed worth the extra stamp.
I have about 20 replies, some very
ull & valuable. Willard of Willimantic
opes I have a supply of blanks,
at I can send to delinquents
nce in 2 weeks till I get answers.
had not thought of asking the second
ime. Should you think that
important thing to be done, say,
month hence, in case no reply
omes meantime? Willard says
Sabbath p.m. collection is more
oublesome, but pays better.
McCall of Saybrook calls attention to
multiplicity of objects. Says his
ople are cordial in their affection

for the Board & sympathise with
the officers, in present troubles, & they
will do what they can, "but the amo
contributed to the Board is not to be take
as the measure of benevolence in the
He adds in a P.S.

"As this is a sort of suggestive pap
may I raise the question whether diffe
benevolent Societies might not have
organ in common for the disseminat
of intelligence, & so save expense
while giving to the readers and *subscrib*
a much wider view of the operations
the whole church? Would not such
publication, speaking for a score or
societies of different denominations
tend to promote unity in the body of

How would such a periodic
something like the Edinbro' "*News*
the Churches," succeed in this count

One other sentence in McC
reply to the *first* suggestion, I copy

"My chief hope for the Missionary
use is the growth in grace of individual
mbers of the church. When there is more
Christ in them it will be easy to
t alms out of them. High pressure pumping
pensive and yields but small returns."

One good result of these circulars is,
e shall find out some of the warm-
arted sympathizers with the Board.

Yours &c

A. Hazen

Rev. Allen Hazen,

Springfield, Feb. 8, 1861

Rec'd Feb. 9.

Rev. A. Hazen 298

Rec'd Feb. 12.

Springfield, Feb. 11. 1861.

ans'd 12

y dear Mr Treat

I send you Mr Jones'
tter, for the sake of inquiring
e time, when any body will
at liberty to go to Southington.
n I say in reply to him, we
ill hold a meeting early in
arch? or will it be best
postpone till April?

About 50 circulars have
me back.

One man has his concert
ke the place of the Sab. School
unday noon, & takes up a
llection. One man has it
uesday Eve'g. &c.

Yours &c A. Hazen

Springfield, Ms. Feb. 20. 1861.

My dear Mr Treat

I have two letters
om you. I think very favorably
the plan to get up two or three
mall boxes of goods. I do not
ink I have any, that I can
e for such a purpose, but I
ll write to some of our brethren
mention some desirable ones.
I have not yet received the
ackage of tracts. I shall
ndertake the service of
stributing, as far as I can
ith pleasure. If any are sent by Express
t them be directed to me at
80 Main Street.

I have distributed the

thousand, on the Concert,

which were sent before, &

can arrange easily for the

churches in the line of the

in Hampshire Co. and Mass Hamp

I have rec.d more than 10

replies, generally as full as you

could expect.

Mr Perrin of New Britain, writes

on his return, "It seems to me,

the Am Board, in what it has

say about the ability of the Ch

their contributions, makes itself

too prominent, or sets its claims

much before all others."

I dont think there is much

prospect for holding a meeting there.
I hope your prospects are brightening
little.

Yours Ever

A. Hazen

Rev. A. Hazen

Springfield, Feb. 20, 1861

Rec'd Feb. 21.

Springfield, Ms Feb. 23. 1861

My dear Mr Treat

The way is all
pen for a missionary meeting
at Westfield any time in
March that we please to go—
r later.
The 2d Church there is to
edicated next Thursday.
should be glad to know
efore then, when it is probable
e can be here there, a meeting
om one p.m. 2 o'cl. to next day at
p.m. is desired.

Yours &c

A. Hazen

Rev. Allen Hazen.

Springfield. Feb. 23, 1861.

Rec'd Feb. 25.

ack Fb 26

Springfield, Mar. 6. 1861

My dear Mr Pratt

I have delayed writing
order to hear from Mr Eddy at
insted, but no letter has come yet
I secured Br. Goodell at New Britain
ll ready for a meeting. He saw
Mr Perrin Sat. Eve. & he came
to the matter as cordially as
could expect, Mr Goodell's
ople were also pleased with
roposal. I thought I must
me back from Plymouth
sted of going on to Winsted, as
e cars are irregular on that
d. I wrote a letter to Mr Eddy
turday. proposing a meeting
re, on Thursday & Friday
14th 15th

Tuesday Eve. 12th is preoccup
at New Britain. If they shou
decline the arrangement
Winsted the meeting at N.B.
had better commence on
Wednesday p.m. & close Thurs
Eve. If they have a meeting at
W. then commence Tuesday
11 am. & omit the evening.
This is all I can say abou
next week till I hear from
Winsted, & then I will info
you by telegraph of the resul
For the week after, Dr. Da
wrote on Saturday proposing
a change in the order. The
Chicopee brethren consented
so now the arrangement is

completed. Commence at
Chicopee Tuesday Evening 19th
close Wednesday Evg. This is
the preference of the brethren
there. Begin at Westfield
Thursday p.m. 19th 2 o.cl, & close
Friday night, 9 or 10 p.m.

I have no plan as yet for Sunday.
Probably shall not have.

Br. Crandall hopes that Taylor of
Middletown will be present at
B. & that that will prepare
way for a meeting with
by & by.

I go to Chicopee this p.m. to
assist Br. Cone in revising the
tions &c.

Yours Ever

A. Hazen

Rev. A. Hazen

Springfield March 6. 1861.

Rec'd March 7.

Springfield, Mar. 7. 1861.

Rev. S. B. Treat

My dear Sir

As I expected, Mr Eddy thinks the meeting at Winsted had etter be in the fall. I send the etter to you, that the matter may be ept in mind in case I am out f the way when the time comes. I ave a memo. of the letter. I will ttend to his request for a missionary n April. Perhaps Lindley can go there n Williams, some day. We can consult hen we meet.

The meeting at New Britain ill be on Wednesday, the 13th to continue through Thursday. Perhaps some meeting may be extemporized in hat region, for one day, but nothing can be depended upon.

At Chicopee yesterday I found
that Br. Cove was wishing to hav
a children's meeting on Tuesday
Br Clark came in, & he wishe
the children's meeting to be in the
The result of our conversation
that we arranged to commence
the meeting on Tuesday p.m. in
of Tuesday Eve, & to open with
children's meeting. The good dea
whom we consulted was strong in
favor of this plan. He said give
us a successful children's meeting
& you may depend on good audienc
through the meetings.

I have proposed ~~the~~ a similar arra
ment to Br. Goodell. for Wednesday

Hoping to hear from you soon

I remain yours &c

A. Hazen

New Britain, Mar. 13th 2 p.m.
(Express train from Boston, 8.30 a.m. as
far as ~~Berlin station, or~~ Hartford)
Chicopee, Mar. 19th 3 p.m.
Westfield, Mar 21. 2 p.m.

Speakers as notified in each place
Loudy – Williams – Treat.

Rev. A. Hazen 1861.
Springfield March 7, ^
Rec'd. March 8.
Ans " 8

Springfield Mar. 12, 1861

My dear Mr Treat,

I certainly *was* hoping at you would not require my vices at these meetings. However, m entirely at your service. I shall you at the station tomorrow & to New Britain as requested. Only I shall beg you to release if possible, in case Mr *Williams* on hand. I have supposed it s not *expedient* that too many hould go.

Mrs Hagar is now away & I should ke to stay with my children if ssible.

Very truly

A. Hagar

Rev. A. Hazen
Springfield March 12. '61.
Rec'd March 15.

Springfield, Mo. Mar. 20. 1861

Rev. R. Anderson. D.D.

My dear Sir.

Dr Jeffries says he cannot
vise that my wife return to India.
In reply to a question which she put,
said, he should suppose she *would*
altogether better able to go out.
year hence than now; that her
alth might be confirmed during
year, while by going now, she
uld probably soon lose all that
he has gained during her residence
America.
Dr. *Tracy* gave substantially the
e opinion. He thought she ought to
y another year, if we could have
quiet place in which to pass
time.
Mrs Hager feels desirous of going

and would much prefer going *now*
rather than to give up the work enti
She thinks she may hope for as goo
health in India as here.

May I ask *your* *advice*, in the
circumstances?

We have an impression that, in
missionaries are detained in this coun
as long as we are, the Committee ha
a preference that their connection
with the Board be severed.

I suppose from all I know of the
Home Department, that there may
the same need of my services for a y
to come, as in days past; and in
there is a reasonable prospect of my
going out another year, it might
proper, if the Com. so wish, that
labor on as heretofore.

How would you advise me to deci
in case I should receive an invitatio

to settle as *Pastor*, with the
rivilege of returning to India, at any
me, on giving proper notice to the
hurch & Society?

I should like an answer to this
st question, *if convenient*, before
e Sabbath. The *reason* I will state
another time.

Trusting that I shall be guided by
isdom not of man, in time to come, as
ful that I have been in days past
o with kindest regards

Yours &c

A. Hazen

Rev. Allen Hazen.

Springfield, March 20, 1861

Recd. March 21/61

Ansd. March 22.

Springfield. Ms. March 27. 1861

Rev. R. Anderson, D.D.

My dear Sir.

I am much obliged by your letter of the 22d. inst. and thank you for the advice given.

I send you a letter I have received from Mr Perry, (father of Mrs Harding of Bombay); as this will shew you some of the ~~things~~ matters which made it desirable that I hear from you on the question of a settlement before the last Sabbath. It also states the reasons which are leading the Plymouth People to urge me to become their Pastor for a time — The Society there has a fund, the income of which can only be applied to the support of a settled minister. Hence they do not seek a "supply."

I have reason to suppose, from what has been stated, that I should receive a united call, if I were to consent to a call being given. The men who have been opposed to some former action of the church, have expressed a desire that *I* might remain among them. I have preached there *three* Sabbaths.

I feel willing to go to Plymouth, in case I am *not* needed for missionary service *here*; or, if I can relieve the Board of any expense, while remaining in ~~here~~ this country another year. I understood, from my last conversation with Mr *Treat*, that my services *would* be needed. I expected to have a letter from him after he had consulted you, on the subject. After hearing from him I shall be able to make arrangements for my family.

The advantages my children have in the schools in this place form a very strong reason for staying here. I cannot find such schools in Plymouth certainly.

I shall be glad to know if you remain of the opinion you expressed in your letter, after reading Mr Terry's letter, & after consulting with Mr Treat; but I will not ask you to *write* only a line ~~I shall be glad~~

Please return Mr Terry's letter. and much oblige

Yours Ever

A. Hazen

Springfield March 27.

Rec'd March 28.

Ans " 28

Springfield, Mo April 2/61

Rev S. B. Treat,

My dear Sir

I have yours of the 27th
the 28th — I am greatly obliged
the latter. & for the advice
give in it.
am myself convinced that it
not best for me to comply
h the request of my Plymouth
nds. I should feel that going
e would be *almost* the same
g as giving up the foreign work.
d so also I look upon a
cision *not* to go there, as a
termination to make *all* plans
rangements during this year,

so as to be ready to go back
at the proper time next year.
It seems pleasant to think of
some things as settled, in probab

And now I hope I may do
something for India during
year also.

I had made my plans rig
Winsted, as well as I could,
before your letter came, I expe
to go there, (to both Chhs)
for the 2d Sab. in this mont

Can I do any thing in the
way of arranging for your next

I am expecting to spend Fast
at S. Hadley.

I should be glad if Biscoe

to arrange so as to study the

nguage a little, before leaving

s country. I have written him

out it. Ballantine seemed

think he could not spare the

t, unless he were detained.

With many thanks & kindest

nd

Yours ever

A. Hazen.

At the P.O.

Yours of today recd. I will be

home. as early as I can be. at

B. this day week_

Rev. A. Hazen

Springfield Apr. 2, 1861.

Rec'd. Apr. 3.

Springfield, Mass. April 6th 1861

y dear Mr Treat,

Mr Eddy chooses the 21st — the visit to Winsted. I gave him option of that, or the 14th.

Can you let me know on nday whether the meeting at rookfield begins as a children's ting, Tuesday p.m. or not? If I should prefer to remain till noon. I could in that e be there by 3 p.m.

lso, can you let me know ther there is another meeting ywhere next week? I want t my arrangements made the Summer next week if I can.

and I should like to know
before going away when I may ex
to be back.

A letter mailed before 2 p
will reach me Monday Ev

I suppose I can go by Provid
to Fall River, easily.

Yours &c

A. Hazen

Rev. A. Hazen 1861.
Springfield Mass Ap. 6.
Rec'd Apr. 8.

Springfield, Apr. 23. 1861

v. Mr Pratt,

My dear Sir

I suppose there is very little
in attempting to hold meetings on
day evenings during the present "crisis"
pastors whom I have seen in Berkshire
k that we had better do all we can
Sundays. Dr Todd would like me
ly the 2d Sabbath in May if it
be. He would go thence to Phil^a^
Had I better try to arrange even
ings at Russell & Chester, & Becket
next week? Wednesday Thursday &
y Evenings.
suppose to be at the meeting of the
hire N. association on Monday &
o see all the brethren, & I could there
arrange for the Sunday
Twining has written for me to be at
dale next Sunday, & Br Kendall
like to have me spend a Sunday
about a month hence at
t.

Not much encouragement at
Winsted. I spoke twice, & the
brethren, (several of them) said t
were glad I came - Mr Boyd & D
Brandt especially. In the p.m. t
was a farewell to a company f
volunteers.

I shall be glad of any suggesti
Where is William? Can I get h
for Huntington Ct May 1st ?

I am very weary tonight,
With kindest regards

Yours true

A. Hazen

. Lindsley will be in
turday, on his way to
caster (?) Has no appointment
next Sab. Ap. 28. before
3d. Sab. in May.
ave not written to Hazen,
ing it for you to arrange.
he will wish to hear before
leave Saturday.

J. K. M.

Rev. A. Hazen

Springfield April 23. 1861.

Rec'd April 25.

Ans " 25.

Springfield. Apr. 30. 1861

y dear Mr Treat

Berkshire Hills seem
nder than ever this year.
spent the Sab. at Hinsdale
daughter of Mr Plunkett was
d Saturday, & all hearts were
cted by that. — I met the
urch of Berkshire N. Assoc^n.
anesboro'. & addressed the
ple there in the evening.
B. Paine at N. Adams wants
unday. by & bye. Nobody is
y now. Nobody wants Br
rdly for next Sunday. I have
tten to Dr Todd that it is

not convenient for Br. L. to
there for the 2d Sab. but the
he will come at a later da
If Dr. T. has made any arrang
ments so that he needs ass
on the 2d Sab. I can go.

Br. L. came here today. I th
he had better go on to Phil
to see his family. before the
meetings of Gen. Assembly.
invited him to stop with us
the 2d Sab. but he thought he
could come this way & vi
Pittsfield after the Syracuse
meeting. He went this pm.
Ellington. I will go to N.Y.
Thursday. to Phila Friday &

h has been separated from his wife & his children for a good many
ks now.

I hope to see the Brethren of the ommittee East afoo^{n} tomorrow.

Yours very truly

A. Hagan

Rev. A. Hazen

Springfield Apr. 30. 1861.

Rec'd May 2.

Ans' " 2

Rev. A. Hazen 310
Rec'd May 4.

Springfield, May 3. 1861
ans'd " 7.

S. B. Treat

My dear bro

Yours of the 25th Apr.
marked 26th) only reached me
day! — I could hardly have
de the arrangements suggested
ven, had it come in proper
e
ours of Saturday I have.
Lindley is to inform me as
n as his plans with Mr Wood
are arranged. I shall be very
d to let the Pittsfield
pointment stand, if that
all seem to be the best
n. & I will write Dr Todd

as soon as I hear from M

I have several thousa
tracts still. I believe Hamp
Co. is supplied pretty thorou
Shall I also arrange to sup
Berkshire? If so, I shall
some more. but I suppo
you may have sent packag
there. as you did to Co. s

I think you had best
send the blank book at on
(43 Spring Street.) Please
(in a word) the date from w
you wish me to begin the
statement. I understand
rest of the book. I think

Please paste on that stone
ref. to Isa. 57: 6. If a
ame is wanted say, a shāligram
stone, worshipped by Brahmans
other Hindus. I thought it
ould be a good addition to
at box.
When next you visit Spr.
shall be happy to see you
u; we are near the
omer Merriams. 3 or 4 doors
m the rail way, on the same
e of the street.
ur sympathies are with you,
the death of your father.
ppos. it an event long
anticipated.

With kindest regards
Yours &c
A. Hagen

Springfield May 13. 1861

My dear Mr Treat

Yours of the 7th came
due time. I am prepared to
ct upon its suggestions. I want
ke to keep track of the stones so
t I can recover it when
nted; but I have no present
casion to use it.

n preparing for making out
list of donations &c. I find
need ~~two~~ three numbers each of the
nate & Journal. Please send
ose indicated on the blank
p with the book. - Mr Bridgman
nt. keeps no spare copies.
I think the easiest way of
placing the missing no. is

to ask them from the Room

If the bundle of Heralds is

to come this week, you mig

gain a few days by having t

bundle put up & sent to

Brown, Taggard & Chase who

forwarded to Mr Bridgman;

this I say at Mr B's suggest

He has frequent parcels fro

that house.

Yours very truly

A. Hazn

Are you to omit your n

in Boston this year, anniv

week?

Wanted, by A. Hazen

Horato for June 1860
do for August. 60
do for March 1861.

Journal of Missions
Oct. 1859
Nov. 1859
Sept. 1860.

Springfield May 13. 1861.

Rev. A. Hazen. 1861.
Springfield May 13.
Rec'd. May 14

312

Springfield, May 20, 1861

My dear Mr Treat,

I have completed the
pying into the Book the donations
from Connecticut for 1860. & those
in 1861. I find 30 churches
ich have no report of collections
the year 1859-60. Of these 30.
e have made collections in 60-61.
m of them of respectable amounts.
st of the 30 are small, feeble
urches. I am surprised to find
donation acknowledged from
folk in 59-60. a large Legacy is
kn^d. & a Legacy of $100 in 61.
rtford 4th & 5th are not
orted. & I suppose have given
thing, unless under the head of
tford "unknown".

I send, on next page, a list of
the chhs from which nothing i
acknowledged in 1859-60. M
of the chhs which are this year
delinquent will yet send in cont
I suppose. Up to March 31st
find no donations reported from
churches. You will see from t
List which chhs are wanting in
both years thus far.

I send this as it may be a ma
of interest & of use in your
correspondence. Have you any su
as to my course in view of this

I notice that some chhs hav
made a gratifying advance on th
years contrib. Many have f
off however.

Yours Ever

A Hazen.

hurches in Conn, not reported in
Herald as contributing in 1859-60.

Trumbull * — * have contributed in 1860-61
Ridgebury
No Stamford
Hartford 4th
Hartford 5th
~~Glastenbury S. *~~
Barkhamsted
East Granby
Enfield ~~North~~ (to Old School Board)
Middlefield (in Middletown, but belongs to N. Haven E. consociation.
Portland Central.

Canaan
No Canaan
Falls village
Norfolk
New Preston Hill

Essex *

New Haven Westville.
Durham Centre
No Guilford *
Guilford 3d.
Meriden Hanover Par.

Bozrahville

So. Coventry Village (?) may be a mistake in acknowledging.
Staffordville

Westford
Westminster, (Canterbury *)
Hampton *
Dayville
Central Village (Plainfield)

Rev. A. Hazen

Springfield May 20, 1861.

Rec'd May 21.

Aiding chhs in Ct

Springfield. June 6. 1861

My dear Mr Prat.

Where is Br. Lindly?
he to be at Pittsfield. next
bbath? Or have you made
ny arrangement to accommodate
Todd?
I shall be glad of any news
u may have for my use.

Yours Ever

A. Hazen

Rev. A. Hazen

Springfield June 6. 1861.

Rec'd June 7.

an̂ " 7

Springfield. June 11. 1861

My dear Mr Treat

These figures may be
interest to you.

In the "Jubilee Year" 1859-60.
total receipts from Conn. as
knowledged in the Herald were
$59.711.06

thers, Legacies $7.902.92
cial & Debt $11.538.20
19.441.12

Leaving as "ordinary" $40.269.94.

m sorry to see this *meagre* amount.
e you any statement showing
usual *amounts* in years gone
from Conn? It seems to me
receipts generally must have
higher than this shows.

Rev. A. Hazen

Springfield June 6. 1861.

Rec'd June 7.

an̂ " 7

Springfield. June 11. 1861

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usual amounts in years gone
from Conn? It seems to me
receipts generally must have
higher than this shows.

You did not mention to m

who wants attend the mt

of the Conn. Gen. Assoc^{n} at

Bridgeport. *June 18*. I supp

you have made *some* any

As soon as I get the *slip* y

spoke of I will push forward

the matter of writing.

Very truly yours

A. Haz

Rev. A. Hagen

Springfield June 11. 1861.

Rec'd June 13.

[illegible] Sir

Father McNamara [illegible]

[illegible] three [illegible]

[illegible]

[illegible] to write [illegible]

[illegible] for the [illegible]

[illegible] this month

Yours very truly

A. Hagen

Rev. A. Hazen
Springfield June 11. 1861.
Rec'd June 13.
Ans " 14

Springfield, 14 June 1861

dear Mr Treat.

I return Mr Warner's
ter. I propose to go there tomorrow.
have written Mr W. to that effect.
ill endeavor to visit Mystic Bridge
well.
I have an application from Perkins
Montague for the last Sab.
Sabbath of this month.

Yours very truly

A. Hazen

Rev. A. Hazen

1861.

Springfield June 14,

Rec'd June 17.

Springfield Mass. June 20. 1861

Rev R. Anderson D.D.

My dear Sir: I send you, for perusal, a letter just received from Br. Ballantine, and a copy of a letter from Mr Wilder to Mr Wood; as I think it important you should see what presentations he makes.

I heard by last mail, from Mr Harding, of the ale of that chapel at *Kolapore*. Does this *end* all the interests of the Board, in that field?

I have *not* procured a copy of Mr Wilder's book r the use of our mission. Perhaps some spare opies may be procured *without* paying for them.

These letters may be returned to me, when you ave read them. I would *copy* for you, had I time. I have only just returned from Bridgeport, & cannot do it for some days. if I should retain them or the sake of copying.

Yours &c

A. Hazen

Springfield June 20, 1861.

Rec'd. June 22.

Ans. June 25

Springfield. June 20. 1861

My dear Mr Treat,

Last Sabbath I spent
Stonington. preaching for Mr
arner in the morning. & for
Clift afternoon & evening. Mr
ng of Mystic was away on
xchange
Reaching home Tuesday noon
und yours of Friday. & in
ordance with that went to
dgeport that evening. I had
opportunity of addressing the
ting as a delegate from the
rd. I made a few remarks at

the communion service, & saw
a number of the pastors. I foun
that they had generally received y
circulars, & were preparing to,
had already, presented the sub
to their people. I gave away a
few more of the circulars. G
feeling was expressed & I hope so
of the pastors there may bring
their churches yet.

The ~~present~~ average contribut
from resident church mem
in Conn. for 59/1860 is 9 3/4 cents
The special, for the debt, w
25 cents additional.

As I hear nothing from yo
on the subject I conclude

ut wanted to go to the Maine
eting next week. I should
fer to stay at home: if I am
really needed there.

o save postage I send a letter
Dr. Anderson. It encloses a
tter from Dr. Ballantine to
e & one from Wilder to
ood (copy).

Yours Ever

A. Hazen

here was but a small attendance
Bridgeport. Returned from there
morning.

Rev. A. Hazen.

Springfield June 20. 1861.

Rec'd. June 21.

Springfield Mo July 5, 1861

v. R. Anderson D.D.

My dear Sir:

I thank you for your recent letter. The Association here had assigned a part to me, for their cent meeting; and I took up Mr Wilder's book to make partial review of it. I have made out a statement Some of the *worst* of his mis statements. & perhaps his might be of service to you in your proposed Memo. At any rate *in* your paper I hope you will not fail notice & *deny* the statement attributed to me. p. 133. am *astonished* that he should have inserted the name *Unea*. p. 216. a notorious *rake*. turned out of the church y soon. *admitted* only on the representations of Mr W. fore his character was known.

I think it would be well also to present Mr W.'s own marks on that High School in Bombay, as he says his book that his views are "well known". As I have n informed he *opposed* that movement.

I never saw so strange a book. I was not prepared to find him such a man. Perhaps after your long correspondence with him, you were prepared for such attacks on brethren.

Dr. Perkins was at our Association, and stated to the brethren the important fact that you were excused by the Com. from the consideration of Mr. W.'s case.

But enough. I am well as usual &

with kindest regards. I remain

Yours &c A. Hagen

Rec'd. July 6.

Springfield. July 8. 1861

y dear Mr Treat.

The diagrams came Friday.
m much obliged for them. I miss
favorite ones, the Hindoo family
king offerings & the Christian woman
ying in their sice. I shall make
ch use of them. Next Sab. Eve. in
South Ch. here. I have given
package to Dr Jenkins.
thank you also for the letter of
Moses. I read it at West Spr.
Evening, with manifest effect.
Jenkins read it in the 1st church
, but I felt that I wanted to
'dee' to him. It produced a
ked impression however, as it
alculated to do, however read.

Have you plenty of these lett
If so can you send one to
Mr Ballantine. for one not
Christians! If sent by this ma
I want to write about it

The other day at Stonington
received a ladies gold watch
goldsmith here says it is worth
$25. but there is no sale at
present, perhaps not at an
price. Please ask Mr Gord
whether I had best send it
to him, as it is. or try to dispose
at some future day -

Very truly yours

A. Hazen

hope to receive a slip of

pr Mem

ntributions from Ct. before

ny.

Rev. A. Hazen.

Springfield July 8, 1861.

Rec'd July 9.

ackd a 9

Rev. A. Hazen. 320

Springfield, Ms July 15. 1861

My dear Mr. Treat, Rec'd. July 16.

I have contrived an
rangement for diagrams, which
ms to work well thus far.
have had metallic eyelets ~~made~~
serted in the upper corners, &
middle of the upper edge.
n I slip a ring through
ch eyelet. 3 rings for the set as said. In this way they
n be arranged in any order,
nd any number used together,
hile they can be folded almost as
mpactly as if remaining
parate. These slip rings, one
ch in diameter. I have a rod
de to slip into the rings &

thus they are all held up together. The _rod_ at the top can rest on the pulpit. a stif rod will hold out 10 pictures without much sagging: so that all can be seen. A _notc_ cut in the rod at the right place, near the _ends_, keeps the _end_ rings from slipping while the middle one has free play. A stout string can b tied to the rod, & passed arou any object, such as the _board_ which the Pulpit _Bible_ rests & thus the rod, & of course, th diagrams, be kept perfectly i place. as well as if 2 men were hold them.

hem in using, they are thrown
h, one, one after the other, &
n all out of the way. The
inting rod enables one to
row them up evenly. So when
l are exhibited it is only
cessary to lift up the rod
r them all to fall into place
gain & be ready for further use.
he eyelets slip freely on the rings.
have arranged the *India*
iagrams for my own use, in the
llowing order;

1. The view of *Delhi*
. The great temple at Madura
. The worship of *Ganesh*, the elephant headed god.
Jagannath. the 3 cars.

5. The goddess Kali. (L. M. 17)

6. Ghat murders. the exposure of the sick on the banks of Gang

7. The widow burning

8. Tortures.

9. The missionary preaching

10. The Christian Village.

I wish these last two had a little more character, but still they

answer.

I have done nothing with the Chinese Diagrams as yet.

I showed these India pictures the Youths missionary Society the South church here, last also to Br. Clark's people at Chic yesterday p.m. I think I can make a good deal of use of them.

Yours Ever

A. Haz

Springfield, Ms. Aug. 12. 1861

Rev. R. Anderson D.D.

My dear Sir

I think I can give a good deal of time to you, this month, if you require. My impression is, that the report from our Mahratta mission need not be a long one. I know nothing of the situation of the China missions. I will readily undertake to do all you may think necessary for me, — and if there is too much can inform you.

Dr Perkins is at Chicopee, only four miles from me.

I write at once, in order that the documents may be sent without delay. I presume the report of our Mission might be ready in a fortnight.

With kindest regards

Yours Ever

A. Hazen

P.S. Can you send, with the documents, the respondence with the Baptists, Mr Cassidy's letter Mr Ballantine's to yourself, and any others. Mr B. s expressed the hope that I should read them soon. I do not know whether there is anything in the respondence that could properly be referred to in Report.

A.H.

Springfield Aug. 12. 1861.

Rec'd. Aug. 13.

Rev. A. Hazen. 322

Rec'd. Aug. 20.

Springfield Mo. Aug. 19. 1861

Ans 21

y dear Mr. Treat,

I ~~think~~ I know persons ho can give me all the information cessary about the Ct. meetings. ould you advise me to print a cular? I think it would be ell to do so.

What persons are there who l be able to attend these tings as delegations from the ard? I shall need to know some instances, so as to inform secretaries.

had noticed the mistake about folk. I think pastors are not ticular to read the Herald, or they would detect such errors.

I have written something of an
account of our missions & its st
but I am not *sure* that I
what you *wish*. How much
history do you wish? I have
supposed there was no *haste* a
this, as probably you might
publish anything at present; a
have my Ms. to arrange th
can *add* anything requisite,
part. I have only *glanced* at the
history in what I have prepare
said ~~at~~ considerable about geog
& the like

Yours very truly

A. Haza

Springfield Ms. Aug. 22. 186

y dear Mr Treat,

Returns have been
ived from 163 persons. One gives no
rmation. 4 take no collection
collect by boxes. in church. (this
udes Dr Cleveland)
take up by collectors. of whom
port as by collectors in part.

his is all the information I
give in reply to your questions.
hen I give names. & quote from
circulars. Perhaps it will
ave you time. ~~or m~~
r than 73 percent of the returns
up by collectors. Probably the
would be about the same ratio

Yours &c

A. Hazen

Rev. A. Hazen

Springfield Aug. 22, 1861.

Rec'd Aug. 24

324

Springfield. Aug. 28, 1861

dear Mr Treat,

I have now received informa-
ngarding all the Ct. meetings
t the New London Assoc.
ere are two clashings, so that we
l need two deputations, at two days.
da is this:

Hartford N. at Simsbury Tues Sept. 24. 2 p.m.
Middlesex – Hamburg. Wed. " 25. "
New Haven E. – Branford " " 25 "
Fairfield E. – Bridgeport Tues. Oct. 8
" W. – Fairfield " " "
Windham, – Voluntown Wed. " 9
Tolland – Gilead Thurs " 10.
his is not yet settled, but I suppose it
is to be as stated)
Hartford S. – Kensington Tues. 15th 1 p.m.
Litchfield Wed 16. 1 p.m.
Semi cent. doubtful whether they
an have time for any speeches from abroad.
N. Haven W. – Naugatuck Wed. 16. & Th. 17.
the latter the miss'y meeting I suppose.

We have to provide for Hamburg
Branford the same day - als
for Fairfield & Bridgeport - Little
made of our meeting in Fairfield
we rarely have any audience. Pe
we can make a stir by announ
some name beforehand.

Several of the brethren have a
me to let them know as soon
possible what arrangements we
making that they might announ
shall invite them - as Mr Coates
to - that the "best Deputation
that can be procured will be pres

Perhaps you can give me some
name of a brother who is pretty
to be on hand.

Lindsley has been at Branford
at Bridgeport. I think he woul

comed at all the other places.

eal of the brethren & speak of their
ust, & their desire to have good
tings. and well represented.

I have rec'd. a donation from
teachers & scholars of the Lake Erie
. Sem., Painesville Ohio, of $76.50
ich I intend to send to Mr Gordon
ork. I have also an intimation
nother donation of about $100. which may
n in. this week — Mr Bridgman,
Co. Treas. told me last eve. that
had several donations to forward,
ddition to what he has now
t. making over $3.000 from
mpden Co. this week. I mention
as you may wish to use the facts.

Yours very truly
A. Hazen

Rev. A. Hazen.

Springfield Aug. 28, 1861.

Rec'd Aug. 29.

Dr P.

Franklin Conf -

Co — meetings -

Springfield Sep. 3. 1861

My dear Dr. Anderson

I have your enclosure
matters relating to China Report.
have written what I intended to
as a report of the Mahratta
ission. Do you wish me to forward
at once, or to wait till I can
the China reports as well?
hall hope to have these ready
early as Monday next.

Yours very truly

A. Hazen

Rev. A. Hazen

Springfield Sep. 3, 1861.

Rec'd Sep. 4.

Ansd 6th

Springfield, Ms. Sep. 6. 1861

y dear Mr Treat.

New Haven East has
hanged its time of meeting to 1 & 2d.
. M. & 3 meeting p.m. of Wednesday.
k of the Boards meeting.
suppose I can readily arrange
ard, as I have not supposed
hould go to Charlestown.
have now the dates & places of
the meetings except Norwich
vic. That meeting is to be held
Norwich, time not yet determined.
ave not heard from you as to
sons who may be expected to
dress the meetings. Shall I get
circulars printed here. cost $2.50?

The reason for the change of
meeting I see I have omitted
it is the National Fast on th
Tolland meets at Columbia. 10
I see no reason why Hartford
should change, as they get through
Tuesday. & I have written for
information about Middlesex.
they should hold their meeting as
originally appointed, there would
no clashing in our meetings,
at Bridgeport & Fairfield Oct. 8
they can be easily attended to

Yours &c

A. Hazen

Rev. A. Hagen

Springfield Sep. 6. 1861

Rec'd Sep. 7

written [illegible] [illegible]

ted.

remarks, many that I

to regarding the [illegible]

him some that briefly

were new to you. I asked

several questions & got

in regard to matters

not the very definitely

but as I am not

in no way [illegible] to

such things as [illegible]

for Report, & have gone

not any that are not

stated. These thoughts

Rev. A. Hazen

Springfield Sep. 6. 1861.

Rec'd. Sep. 7.

Ans " 7

Springfield, Sep. 10. 1861

v Dr. Anderson

I return Mr Blodgetts letter
equested.

have finished, nearly, what I
to write regarding the missions,
y I have one sheet to copy.
If I were near you, I should
k several questions. & get
idea in regard to matters,
ich do not lie very definitely in
mind; but as I am not near
I see no way but to put
wn such things as seem to be
ken for Report, & have you to
ke out any that are not
perly stated! — I have thought

much about the propriety of

saying something about the "n

in China, but conclude to le

that alone, and let the Com:

the Board expatiate upon th

great movement, if they sup

There are several para:

in ~~the~~ what I have written a

our own mission, that I wou

you may draw your pen throug

as I have thought it bette

write in that way, and it w

easier to strike out than t

supply—

I shall hope to send all

you by express tomorrow.

Yours &c

A. Haz

P.S. I conclude that *Tientsin*
at present to be regarded as
station of the Shanghai mission
I have so arranged it.

Rev. A. Hazen
Springfield Sep. 10. 1861.
Rec'd. Sep. 11

[illegible]

Springfield, Mo. Sept. 11. 1861

Rev. R. Anderson D.D.

Sec. &c. My dear Sir.

I have today forwarded by express, the documents you sent me, those used in making up reports of the Mahratta & the China missions, and my drafts of reports accompanying them. In regard to my work I have a few remarks to make.

1 I have inserted in the summary, of missionaries &c. in our Mahratta missions, the churches. It seemed to me to be advisable to show these chhs. in connection with the stations. If this is too much of an innovation, the words can be easily erased, where they occur, as the table will give all the information, if one will take pains to look for it there.

2. I have made up a new table of chhs. That published in the report printed in India only gives the chhs. connected with Ahmednuggur. The facts were all at hand, so that I could make up the table, with the single exception of the number of children at Satara Jan. 1. 1860. I think with the mission united, one table ought to present all such facts. I would request you to glance at the make up of the table. I have endeavored to insert all the facts which are of consequence; though it is of course nearly identical

with Dr. Ballantine's table, adding the chhs at Bombay and Satara. The only additional column being, the pastors or persons in charge.

3. This table I made up at the beginning of my work, but that is no reason why it should come there, in the report. It may come as well at the close of the opening remarks, just previous to what is said about Bombay.

4 The remarks about donations in India, though of inte I do not regard as of any great consequence.

5. I hesitated what to say about Sholapur, since clos my packet. I think it would be better to put all th part of the report under the head 'Enlargement', of which Sholapur would be one of the particulars, & the general appeal another. It seems too much like a new station as things now stand. I thought some notice should be taken of it, in the report, but perhaps it is premature. The closing enumera of wants seems almost out of place in a report yet. I thin the facts should be before the Board at the rooms

6. The same thought induced me to put in the o sentences in the Shanghai report, about China being open. Perhaps that statement would answer the place as an opening sentence, to the whole China report, coming in before what is said about

Canton.

7. I suppose that Tientsin might as well be put as an independent mission, but I had no authority for that.

Please suggest to Mr Worcester that the capital of the Chihli province is Pautingfoo, not Pan. as printed in the Oct. Herald.

Also, the new station West of Khokar is Pimplas, not Pemplar, as printed some months since.

Yours ever

A. Hazen

Springfield, Apr. 11. 1862.

Recd. Apr. 12, 1862.

Engᶜ Chf. Ill

With Reports.

Mr. [illegible]

Springfield. Ms. Sep. 12. 1861

My dear Mr Treat.

I have yours of yesterday. I am very glad Dr. Perkins can attend these Ct. meetings. I had not expected there would be any chance for anyone to speak at Litchfield. If Dr. A. goes there cannot he stop at Naugatuck, the next day, and attend the meeting there? C. S. Sherman, formerly of Syria, is the pastor, & the place is right on the rail.

I do not know how much to say on the circular. Very little, I think. I have delayed getting this out, thinking the Middlesex folks might change their day, because of the National Fast. Next Monday would be ample season to send these off; for only Hartford N. & Middlesex come the week following next week: so I have concluded to send you my draft of circular, for your suggestions.

I think it would be best for you to sign the circular, & date it at the Mis. House. I can ~~[illegible]~~ get it printed here very cheaply & attend to sending off. ~~The~~ I shall need to write to a few more individuals.

If you agree to this, I hope you will sign & return my draft, so that I may have it printed Saturday. (or Monday)

I have not been able to lay my hand on one of Mr Cowles old ones. I may have varied in some respects from them.

I hope to get the Aug. donations soon, & then to make up the accounts of the various bodies for use at the meeting.

Yours ever

A. Hazen

Springfield Sept. 12 '61

Rec'd Sep. 13.

Ans " 13

Rev. A. Hazen 330

Springfield Sep. 18. 1861.

Rec'd Sep. 20.

Ans " 20

DEAR SIR:

THE COUNTY FOREIGN MISSIONARY MEETINGS in Connecticut this Fall, are appointed to take place as follows:

HARTFORD NORTH, - -	at	Simsbury,	Tuesday	Sep.	24,	P. M.
MIDDLESEX, - - -	"	Hamburg,	Wednesday	"	25,	"
NEW HAVEN EAST, - -	"	Branford,	"	Oct.	2,	"
FAIRFIELD EAST, - -	"	Bridgeport,	Tuesday	"	8,	"
FAIRFIELD WEST, - -	"	Fairfield,	"	"	8,	"
WINDHAM, - - -	"	Voluntown,	Wednesday	"	9,	A. M.
TOLLAND, - - -	"	Columbia,	Thursday	"	10,	a.m & p.m
HARTFORD SOUTH, - -	"	Kensington,	Tuesday	"	15,	P. M.
LITCHFIELD, (semi centennial)	"	Litchfield,	Wednesday	"	16,	"
NEW HAVEN WEST, - -	"	Naugatuck,	Thursday,	"	17,	"
NEW LONDON, - - -	"	Norwich,		"		

Rev. R. ANDERSON, D. D., Sec. of the A. B. C. F. M. is expected to attend the meeting at Litchfield.

Rev. JUSTIN PERKINS, D. D., of the Nestorian Mission, will attend as many of the meetings as is practicable; and other missionaries may be expected, as occasion shall demand.

Will each Pastor who receives this circular, please to see that notice is iven from the pulpit of the meeting *near* his own place of residence, and endeavor to secure a good attendance on the occasion.

S. B. TREAT,
Home Secretary.

Missionary House, Boston, Sept. 13, 1861.

Herald Fobs

Tracts for

Berkshire

Rev. H. Hager

Springfield Sep. 18,

Rec'd Sep. 20

Ans

Springfield, Sep. 18, 1861

My dear Mr Treat.

Here is the circular.

I am rightly informed, Collamer

the name of the place — p.o. — or

at not — where Voluntown & Sterling

ting house stands. & so I put

down, as the place, meaning

Voluntown church. However, this

ubtless the correct way.

am getting up information about

ps & communications &c, I hope

carry matters readily.

Who will go to New Haven city

year? I suppose I shall be

ne, & have to spend the night,

ink, & may be able to make

necessary arrangements then.

I am very happy to hear of the

allness of the deficit.

Yours truly

A. Hazen

P.S. The total receipts from Oc
1860–61, 13 mos $47.139.03. Of th
$8.533.39 are Legacies. The averag
receipts per church member .93 cents

Ten cents

Try [illegible] [illegible] — [illegible]

small sums

Enlist chn — & send certif

to the [illegible] , [illegible] & [illegible]

[illegible] [illegible] [illegible] —

difft colors —

circulars — to be sent to

pastors —

female collectors [illegible]

Springfield, Sep. 21, 1861

y dear Mr Treat.

Your letter about the
nual meeting being held here, reached
in due time. I waited a little, in
e of seeing the ministers together.
as there is no prospect of that,
ave now seen them separately.
Parsons goes in first heartily.
Buckingham seemed a little startled
en I proposed it, & said it would
pend much upon what the
enians would say. Mr Drummond
med to hesitate, solely on the
commodation' ground. He would
come the meeting, would do all
could &c. But there are very few
he people who are in a situation
entertain, & that is the case also

with the great body of people
attending the First Ch. on the
They have no pastor.

The Merriams are away today
I am unable to consult them
think I will see a few leading lay
on Monday & be able to write yo
again. I understand that the
Worcester people are expecting to
the Board there. That it was sta
at Newburyport, as a reason wh
the Conference should not be hel
there next year.

How much of an 'invitation' d
expect? I suppose, from what
that the pastors here would be gla
meeting, but hesitate about the
accommodation part.

Yours &c

A. Hazen

P.S. Yours of yesterday is here. I
t Mr Burr some days ago, &
to have a reply tonight. I will
see some of the New Haven brethren
the course of next week.

A.H.

Rev. A. Hazen

Springfield Sep. 21. 1861.

Rec'd Sep. 23.

Rev. A. Hazen 332
Rec'd. Oct. 10.

Springfield Ms. Oct. 4. 1861

Recd. Oct 14

My dear Mr Kent,

I only yesterday received notice of the meeting at
wich, the meeting of New London Asso. It is to be next Tuesday.
inst. at 2. & 7. p.m. in Bond's church. Can you
ttend, or send somebody?
Perkins is to be at Bridgeport
t p.m. & I am to be at Fairfield.
my plans was to go right on
m there to Norwich to sleep
t night & go up to Plainfield
next morning on the way to
untown. & then on Thursday
from Plainfield to Willimantic
n a carriage will meet me to
e me to Columbia.
rhaps if you go to Norwich, (or
one else). you can arrange to

Stop at Voluntown, & al
go to Columbia.

I suppose I cannot hea
from you now. & I see no
but for me to depend upo
you sending some one to
represent the Board at th
meeting in Norwich.

If I could have got the n
earlier, it might have b
easy to arrange for some o
to come from N.Y. to Bridgeport or
Fairfield, while we went to
Norwich.

I do not expect to hear f
till Tuesday 7 a.m., a telegram
Monday, would reach me if ne
is necessary. Yours Ever

A. Haz

Springfield Ms. Oct. 11. 1861

y dear Mr Treat,

At the Windham meeting, on Wednesday, the ject was started of having a missionary meetings in County and a committee appointed to make arrange- t for such.— Dunning of Thompson rosvenor of Canterbury are the It was thought that 2 tings would be better than . — one to be in the North t. probably at Thompson, & other in the South. perhaps Hampton. Mr Dunning was

obliged to leave early, & befo
any plan had been settled.
Mr Grosvenor told me he th
the *time* for meetings, mo
favorable to *them*, would be
the last week of *this* month
Tuesday 29th — Friday 1st
If they could not be away
for *that* week then just 2 wee
Later than that.

A letter to either of these
gentlemen would inform th
of *your* wishes. If you have
I saw Van Lennep a little
while on Wednesday. I suppo

might be had for such
meeting.

d good spirit has been
pparent in all our meetings.
Holland Co. they were talking
Com. to visit all the Chh.
n we arrived there yesterday.
think they will have some
al meetings. Ours is to be held
County next Thursday
ttney will go there. & I am
t Bird Dgo. if possible.

Yours ever

A. Hazen.

Rev. A. Hazen

Springfield Oct. 11. 1861.

Rec'd Oct. 12

Ans " 14

Springfield, Ms. Oct. 24th/61

y dear Mr Treat.

A note from Dr.
ton: informs me that the
rs at New Haven would like
e their missionary meeting
the 2d Sab. of Nov. the 10th—
have an engagement in
ham Co. for that Sunday.
you go to N. Haven? Dr D.
"Dr Treat is always acceptable."
wants missionaries who have
been there. I suppose
Wright is available. & I
not who else. He does not
me how many pulpits they
supplied.

I expect Dr. Wright here w a day or two, & will arrang with him if you think be

From my conversation wit Dr Cleaveland, & also with Mr Strong, I concluded that they were ready to do their in the collections, without in any missionary; but yo suppose two men would fin enough to do, (I mean two be yourself); but whether you wish as many as that fo united evening meeting, I do know. Please let me k what I had better do. I

in N. Haven on Monday week
& propose to make the
al arrangements there.
can see all the brethren
ther that p.m. I may write
Dutton again after hearing
you.
nt to Millbury Tuesday. Have
a good meeting.

Yours Ever

A. Hazen

Please let me know if you
pass through here. I shall
glad to see you. I hope to
S. A. tomorrow noon

Rev. A. Hazen

Springfield Oct. 24. 1861.

Rec'd Oct. 25.

ans " 25.

Springfield. Mo. 26 Oct/61

My dear Mr. Treat

I shall be very glad
attend the meetings at T. & H
Windham Co. ~~Oct~~ Nov. 13-16. It
l be very convenient for me
I am to spend both Sundays
that Co. Shall I take the
in Diagrams with me? —
I presume the New Haven
ethren will readily arrange
all their needs, with you
Dr. Wright. I shall see
n, & arrange as I can.
hope for Brisco gt. but
doubtful. Yours ever

A. Hazen

Rev. A. Hazen.

Springfield Oct. 26, 1861.

Rec'd Oct. 28.

Springfield Ms. Nov. 5, 1861

y dear Mr Treat

Your letter reached
just as I was leaving home
Saturday for a Sabbath appoint-
nt. I have written to the
thren & expect they will be
n, as you propose.
We wish you to come and
o tea with us, that evening.
can then go around to Mr
riams for the night
Can you bring a small bundle
he missionaries? We shall all
t copies of those new Maps
lso of such Sketches as have

him. printed, and any oth
recent issues, I should be g
of as much of the Annual Rep
as is in print.

Services at New Haven next S
are partially arranged. Dr. Cleav
does not wish aid. Abbott of th
does not. The evening meeting
will be with Strong in College
Dr. Bacon & Dr. Dutton will be
of help. and Mr Eustis, of cour
I suppose he will expect you
stop with him. Dr. Wright a
go to Dr. Bacon's, I think.

Yours Ever

A. Hazen

S.

Probably it will not be necessary
Dr. Wright to speak more than
e in the day time. Perkins of
wich is in New Haven. if
y more help is wanted.

A.H.

Rev. A. Hazen

Springfield Nov. 5, 1861.

Rec'd. Nov. 6.

[illegible]

Springfield. Mo Nov. 25. 1861

r Dr. Anderson
My dear Sir

My interview with Mr Biscoe. was *not* satisfactory to me. I did not learn his P.O. address definitely, but he promised to write me and let me know how he found matters; and whether there was any hope of his being released from his ngagement. I understood from him that the *people* ut there were expecting him to remain with them or a *year*; though he thought it possible he might econsider the matter. I am apprehensive that e will find the difficulties in the way of his going broad *increasing* rather than diminishing. When hear anything from him I will let you know. *I think* the place where he is preaching is *Cottage Grove*. Minnesota.

Yours &c

A. Hazen

Springfield Nov. 23. 1860.

Rec'd. Nov. 26.

✓

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Springfield, Sat. Eve 30th – Nov/61

y dear Mr Treat

I have not Bidwell's Maps here,
left Cowles sett with Jarman at
Haven, to sell if he could, but he has not had a chance yet
I have the Campbell Map of the
d, (col'd – dark for heathen &c) This
loan for you if it will answer
purpose. I presume Jarman might
up the 2 you ask for, by the
ductor. or Express, so that you
get it here.
purpose leaving Wednesday & I can
range to get away, & if I hear
you accordingly I will have the
pbell map at the Massasoit.
r Drummond of the North Ch here
yesterday. Is to be buried on Monday

Yours &c

A. Hazen

Rev. A. Hazen

Springfield Nov. 30. 1861.

Rec'd. Dec. 2.

ans " 2

Please send me in the 'Herald'
ndle a dozen copies of the
the ~~D~~ Dr Candlish, for use here.
It would be well to send by mail
follows:

Rev. E. B. Clark, Chicopee.
Rev. J. B. R. Walker Holyoke
Rev. R. Knight So Hadley Falls
Rev. Dr Vaill, Palmer.

think of no other names in this
inity, which it is important to send
. I suppose you will send to
wo "friends". in Vermont. &c.

A. Hazen

ngfield
n. 18 1862

Rev. A. Hazen.

Springfield, Jan. 18, 1862.

Rec'd Jan 20.

✓

✓ 12 copies Letter &c.

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Springfield Mo. Jan. 18. 1862

Rev. R. Anderson D.D.
My dear Sir

Yours of the 17th I have received. I do not think it possible for us to be ready to start for India at the time you name; — the last of March or the first of April. That is a month & more *earlier* than I had supposed you would propose to have any one go. *May* would be a good month for starting. — A ship leaving at the time named, is likely to reach the coast near the beginning of the *monsoon*; the worst time of the year so far as *climate* & the danger of the coast are concerned. This I stated in the *paper* I sent you last year in regard to times of sailing from this country. Perhaps the climate-difficulty would make but little difference in Mr Ballantine's case. It is a more serious matter in mine. Is it not likely that another ship might sail a month or six weeks *later* than the time named?

I am very happy to learn that Mr. Ballantine is ready to go at once; and will still cherish the hope that we may follow in the course of the year.

Mrs. Hazen has occasion to be in Boston in the coming week to attend to some dentistry. I do not know whether she will find it convenient to call at the missionary House.

Yours very truly

A. Hazen

Springfield, Jan. 18. 18

Recd. Jan. 20.

Springfield Ms. Feb. 21. 1862

ev. R. Anderson D.D.

My dear Sir.

I am desirous of
ing you and Mr Treat for a
tle consultation about myself.
d would like to know what day
week would be convenient to
. I can go in at almost any
, and shall not probably need
h time there

y health has not been good of
.

ith Kindest regards.

Yours. Ever

A. Hazen

Rev. Allen Hazen.

Springfield, Feb. 21, 18

Rec. Feb. 22

ans. Immedy

Springfield. Mar. 3. 1862

y dear Mr. Treat

I wrote you on Wednesday,
at I was detained by a lame
t. from going to Boston as I had
tended last week.
y foot continues bad, & yet I
e to be well enough to go on
nesday next, 5th

Yours very truly

A. Hazen

Rev. A. Hazen

Springfield Mar. 3. '62

Rec'd March 4

Springfield Mo Mar. 8. 1862

dear Mr Treat.

I went to Mr Merriam's last
ning, with the Commt. book &c. & staid
10 o'cl. hoping to see you.
I am not yet in a situation to
ke a definite proposition about
eturn to India; and I suppose
your purposes it is sufficient
me to say, that if you wish me
spend the spring months & June
visiting the churches & pastors in
nt. I shall be ready to do what
m. — That is, if you wish me to
ge in this service, I should make
h plans for a summer residence
should enable me to do so.
thought at present is, (it is not
gh matured to be called a plan)
if I am not needed very much

in Conn^{t} - ~~that~~ I had better tak
my family to Vermont & spend the
summer there. I have hope that
may find homes for our two boys
among friends there. I think it wo
conduce to Mrs Hazen's health & to
my own, (as I feel that I am no
in my usual vigor) These (other) obje
may perhaps be as well attaine
Somers Ct. should I go there, but
I should prefer going to Vermont.

Perhaps also Mr Warren's state of hea
may furnish me with some wor
in his district, should I go there

I write at this time merely to ask
what your wish is, in reference
myself, as all matters are quite
undecided. I had hoped to have
opportunity of talking with you, a
I had seen Dr. Anderson

I expect, or hope, that I ma

the way clear to make a definite
posal to the Committee. Dr Jeffries
me the other day that I might
turn to India whenever it was
ught best. He advised only to
ke care.
Please let me hear from you
n.
was sorry not to meet Mr Jenkins
other day; but my foot was so
ful that I thought I must
directly home, & wait first to
haled. I hope not to be kept in
house many days more.
With kindest regards
Yours ever
A. Hazen

Rev. A. Hazen 1862.

Springfield March 8.

Rec'd March 10.

ans 4 10

Newbury Vt June 24, 1862

y dear Mr Treat,

I have several times
ddressed churches on the general
k of missions & *our* mission,
ce coming to Vermont. Next
bbath I am to speak in a place
some importance, with immediate
rence to a *collection*. If there
any facts relating to the
sury, or to your department,
ich have a bearing on this
ject, & which I need to know,
hould be happy to receive
as soon as possible.
The way is dark before me as yet.

Yours ever

A. Hazen

Rev. A. Hazen.

Newbury June 24. 1862

Rec'd June 25.

Ans 4 25

Newbury Vt. Aug. 4. 1862.

Rev. R. Anderson D.D.,

My dear Sir,

I have yours of the 1st inst. and in reply to the P.S. will say that I shall be happy to prepare a draft of the Report, for our mission any time during the month. As the annual meeting is on the 7th Oct. I conclude the 10th or 15th Sept. will be in season. I am not aware that there is much of importance to present, excepting what appears in the printed Report.

I am very glad to hear of the reinforcement designed for our Mission.

I prepared a draft of a document to be sent to you in regard to our case, in March last, when it seemed best to await the events of the summer & all deliberation upon the matter was suspended. I shall write you as *soon* as I can.

My uncle, near whom we are living for the summer is seriously & perhaps fatally ill. His death might derange our plans somewhat, as I had hoped to find a home for one of the boys here. But we wait upon the Lord to direct our steps. Mrs Hazen is quite comfortable, & I feel a good degree of confidence regarding her health in the future.

With kind regards,

Yours truly

A. Hazen

Rec'd Aug. 5.

Ans'd Aug. 9, 1862.

Report sent

345

Newbury, Vt. Aug. 26. 1862.

Rev. R. Anderson D.D.

My dear Sir,

I prepared the draft of this report some ten days since, but have been unable to revise & copy till now, in consequence of the sickness of my wife. She gave birth to a boy on the 17th — is getting up very well, thus far.

I have written three things which I thought might be valuable in the report, but I presume you will need to cut down some portions. I did not prepare a new table of churches. only supplied to the Ahmednuggur table as published in the Herald, the statistics of the churches at Bombay & Satara. I prefer such a table as we made last year, in the report, but perhaps this is sufficient. Or I will make up the Table anew as it was last year. if you wish me to. In the final printing, Satara should be inserted in the table below Seroor, as last year, & as indicated on the side of the table.

I hope this is so plain that it will be of use to you, & to your copyist. If I can do anything more to aid you, I am at your service. I send the bundle by Express.

My uncle, near whom we are spending the summer now lies at the point of death. I find myself in no situation to make proper plans for the future.

With kindest regards.

Yours very truly

A. Hazen

P.S. With your permission I will retain the copy of the report on mission, which you sent me. The copy I have received myself contains no *maps*. If this is the only one you have on file I will of course return it, at once

A.H.

Newbury, Aug. 26, 1862.

Rec'd Aug. 27.

Ans. Oct. 8.

Newbury, Vt Sept 3, 1862

r. S.B. Treat

My dear Sir.

It has pleased the Lord
ake from us the babe so recently
n. We laid him in his grave
evening. Mrs Hazen is recovering
her sickness very well. The
th was of her infant very deeply.
I wish to consult Dr. Anderson &
elf, in person, about our future
ments; but I suppose you are
very much occupied at present, &
ase can remain till after the
ing. of that Board. I will now
as a prelude to a question, that
probable that Mrs Hazen will

be able to accompany me to
in the early spring. Should I
till that time.

Can I be profitably employed in
your department for a few month
longer? I have thought that
might be planning & arranging
meetings, East & West, to take pl
during the fall & winter. In
case you might wish to know
situation at once.

If you have no such service
me in the present disturbed state
things in our country, would you
think it advisable for me to ta
Commission from the U.S., as the
Missionary Socy. for six months;

gage in any other service that

y offn?

have been employed — with one short

ption in Eastern N.Y. — exclusively in

England. and am ready to remain

n, or to go any where else, where I am

lled.

With kindest regards,

Yrs ever

A. Hazen

n does Br. Munger sail? — September probably

You may be interested in the

ment that up to the close of 1861.

travelled in the service of the Board,

om return to this country, or a little

than 3 years. 28,000 miles & had

n 527 addresses (missionary) I do

Rev. A. Hazen
Newbury Sep. 3. 1862.
not think any time has been
Rec'd Sep. 4.
entirely thrown away, with such a
record.
Ans'. " 17

A.H.

Newbury. Vt Dec. 10. 1862

y dear Mr Lunt,

I received yours of the
last evening. I also received, in
time, yours of 3d Nov. As there
nothing specially requiring a reply
id not think it necessary to
te. As the time has passed
ng. I had rather come to the
clusion that Mr C. would not
n his post before the 1st prox,
only question would then
whether you would wish me
at that time. (or later.)
have had an opportunity of preaching
Sunday but one, since I came
but have no farther
ngagements. and hold myself
y for any service. Yours &c

A. Hazen

Rev. A. Hazen

Newbury Dec. 10. 1862.

Rec'd. Dec. 11.

Ack'y 11 16

Rev. A. Hazen. 348

Rec'd Dec. 20.

Newbury, Vt Dec. 19. 1862

dear Mr Treat

I have received yours
he 16th and acquiesce in your
ision about Chicago, as I certainly
wish to go where I am not
ted. I will only say that I am
y still for any service, as I have
ngagements beyond the 4th
of this month.

m feeling very decidedly blue this
, I cant help the feeling that
nds must come short. & that
may yet be obliged to cut short
possible expenditures. & so the
tion will come, ought I to go
at such a time. I do want
this war on its way to a proper
I cant bear the thought of
to India the citizen of a disgraced
try. dismembered, ruined.

My faith in truth & right is as
strong as ever, but I am afraid
are not to have truth & right at pr
I was not surprised to hear tha
Dr. Wood was going to Constple, I
glad to see a notice of his sailing.
he do much good there; but I was
surprised at your notice of Dr. A. going
the Sandwich Islands. I thought
he regarded his traveling days
over. But it must be very plea
for him to visit the scenes of a
mission so nearly coetaneous
his own life at the missionary
May he have health & strength
the trip. My best wishes to him
with kindest regards

Yours Ever

A. Hazen

Rev. A. Hazen 349

Rec'd Feb. 10.

Newbury Vt. Feb. 7, 1863

S. B. Treat, ans " 19.

My dear Sir,

Yours of yesterday I have.
y plans are, to be ready for a
h, if any should be up for Bombay,
May. In the meantime I shall
ery glad to do all I can, in the
cause.
have been able to accomplish very
t up here; — less than I anticipated
n I came to Vermont.
am glad to hear so good an account
m receipts for Jan. I trust the
ance may be well maintained.

With kindest regards
Yours Ever
A. Hazen

9th

you think it worth while, I am
to go to Chicago now, & spend
onths, till middle or last of April. My

own arrangements are so far m
that I can leave Mrs Hazen, &
can go on very short notice. Bu
I do not know as it is worth whil

If I go to W. N. York I shall ha
to man soon, about the time w
I shall be wanted.

Yours &c A.H.

Newbury. Vt Feb. 21. 1863

y dear Mr Treat.

Yours of 19th is received.
m very glad to get it *just now*,
I can now make arrangements
the *two* Sabbaths that intervene.
Please let me know *about* the
gth of time that you will wish
to be away.
I should *like* to go on by way of
. city. — If the arrangement cd
made to give me a place for
Sabbath, which I can reach
eaving the city *Saturday*. 14th
With best regards.

Yours ever

A. Hazen

Rev: A. Hazen
Newbury, Feb. 21. 1863.
Rec'd Feb. 25.
Ans " 27

Rev. S. B. Treat

Boston,

Rev. A. Hazen 350

Rec'd March 7.

Newbury. Vt March 6. 1863
ans " 7

dear Mr Treat

Yours was duly rec^d

think I had better go on by way
pring field rather than by N.Y.
rhaps I can return by way of
city, if it is best.

write now to ask if you wish
to take those diagrams of India
s which I have, or shall I
to you, or to some one else,
all of that kind, which will
needed. Mine are arranged, the
together, on rings, so that I
easily carry them & easily
lay them.
propose to leave here on Thursday

Yours ever

A. Hazen

Newbury. Vt. Mar. 10. 1863

y dear Mr Hunt.

I expect to leave home
hursday, – to spend that night at
adly. & to be in Springfield the
rnoon of Friday & to leave there by
first train Saturday. Will you
be there at the same time?
s to the care of H. & J. Brewer will
h me. on Friday.

Yours very truly

A. Hazen

Rev. A. Hazen

Newbury, March 10, 18

Rec'd March 11

Ans " 17

352

Binghamton N.Y. Apr. 3. 1863

dear Mr. Treat,

I am much obliged for your
received here. I am afraid you
received rather a highly-colored
unt of my health.
took cold the day we left you,
ing from Dunkirk to Fredonia.
the first fever was over at F.
inflammation settled in the throat.
all general symptoms were
ble. good appetite & no disturb-
n except in the throat. At
ta I stopped with a physician.
he attended to the matter.
ke there & at Batavia, as
. But Sunday morning at
ster found me badly off, &
ulted a doctor there. Left
Tuesday morning much
of pain. but with an opinion

from the Dr. that I had bette
speaking alone for a few days. &
have only exhibited the pictur
at Ithaca, & made one addre
of 20 mts. since Mr Bush thought
better come on here. & show th
pictures. & I propose speaking
20 mts only each of these ti
I shall be wanted on Sunday
then I shall go home to rest
a few days all, I doubt not
all right again. Speaking
Evening has not seemed to inc
the soreness any. though ge
it is no less.

I think I shall be able to at
meetings in May. so far as at pre
appears. unless we can sail th
But I shall expect to see you
sometime in the course of this
I was thinking this morning
probably I had better go on by

tion, so as to learn the probabilities

a ship. but your note relieves

from that.

How would it answer to send O.L.

myself in the same ship. he to

steamer from Bombay to Colombo.

haps you could make a good

angement for one ship. sometime in

May. if you could not get two.

I do not yet know where I

l be next week. but I shall

t to reach Newbury early in

nk after the 12th.

With kind regards

Yours &c

A. Hazen

Rev. A. Hazen

Binghampton Apr. 3. '63.

Rec'd. Apr. 6.

Rev. A. Hazen 353

Newbury Vt Apr. 21. 1863

dear Mr Treat Rec'd Apr. 22.

I have yours of the 18th
Women's meetings are earlier than
supposed. I thought the latter
f May. It is uncertain whether
n get around to preach on the
bbath of May. I cannot tell
n get to Boston. I will try to
Dorset on the 11th by evening. Can
W. excuse me on the Sabbath?
think we shall be here for a week
there in Norwich & Hartford a
. and reach Boston in about
eeks from today.
think I might take the p.m. train
& go to Rutland, or some town
there, on that road. when I could
get to Manchester, but on the
. I think I had better excuse
lf entirely. for Sab. May 10.

My throat pains me *very* little no
speaking does not affect it; bu
find a peculiar liability to *cold*
which cause inflammation abov
the fauces. I spoke 3 times last
Sabbath, with ease, & *no* increas
pain. I shall have to speak agai
next Sab. *and* the following. S
I am to attend several meetings
it will be *best* for me to rest

May 10.

You can mention this to Mr.
if you are writing him. I presum
it will necessitate a change in
his plans. I will write him myself
in a day or two.

Yours with best regard

A. Hazen

Boston, May 9. 1863

Rev. S. B. Treat,
Sec'y A.B.C.F.M.

My dear Sir,

The judgment of Dr Jeffries, in the case of Mrs Hazen, is substantially this;— that there is no serious objection to her returning to India, with the purpose of remaining there a few years, perhaps five or six. He would not advise her return with the expectation that she will resume the labors of a missionary lady to any great extent; unless her health should much improve upon the voyage & thus her strength be much greater than it is at present.

We wish to take our two daughters with us. The elder will be eleven years old, & the younger eight years & eight months, at the probable time of a ship's leaving for Bombay— the early part of July.

Probably the elder of these girls could not, with safety to her health, stay in India more than four years, or perhaps five. She would also need to return for the sake of education, at about the same time. The education of both the girls, while in India, will of necessity, depend mainly upon their mother.

We propose to leave our two sons in this country, under the care & general direction of relatives. They will be at school, after August next at St Johnsbury Vt with Mr J. K. Colby.

It is important to state that in case it should prove to be necessary for Mrs Hazen to return to this country within 3 or 4 years time, whether on account of her own health, or the welfare of the children, it *might* not be necessary for me to leave the work and accompany her.

With this statement I beg to submit the matter to the judgment of the Prudential Committee; and remain

Yours Etc

A. Hazen

Rec'd May 17.
Ans. see Ltr May 12

Rev. A. Hazen.

Sat. p.m. 9th May.

1863.
Rec'd. May 11.

My dear Dr Treat

I am sorry not to see
n this p.m. I have drawn up
h paper, but am not sure that
have inserted all your suggestions.
this is defective I will prepare
nother. If you think proper to
bmit this you can add
y thing that is essential, in your
marks.

I was desirous of asking the
vice of the Com. about my going
lone. in case they thought it
t best for my wife to go, but
thought you would best do that.
inion of the Com. to have great weight with Mrs Hazen.
t seems to me, at present, that
must go on with my preparations.
expect to go, when there is a ship.

There are two months now. in
which time Mrs Hazen may g
~~some~~somewhat. or, she may, by n
improving come to the opinion
that she had better not go. As
to our expenses here, we shall
make them as light as we can.
shall not ask any dep't mon
at present.

I asked Mr Gordon this p.m. i
it would be proper for me to expen
a proportionate sum of money,
year, to what I have expended
previous years, 1861-1862. In
case I might draw as I sh
need. & yet all would come u
"expenses &c" & there would be
need of any grant as dep't. Of

wished to speak with you. I do
t know as you will need to write
n in regard to this at least at
sent. Yours in
A. Hazen

Rev. S. B. Treat
Private

Rev. A. Hazen 357

Rev. A. Hazen. 356

Rec'd. May 21.

au Burlington n 21 Vt May 20

y dear Mr Treat

As I hear you are to
absent next week, when I
y be in Boston for a day, I
te to ask if the Com. would
bably assent to our going by way
ngland, & go thence in a sailing
el. I probably can reach B.
season for our annual meeting
that case.

ast year there was *no* ship
en April & Oct. I do not see
we should not be disappointed
the same way *this* year, when
s are still more difficult to get.
hen there is the risk from the
ates.

you can send me a note
Newbury Vt where I expect to
n *Friday* Eve. I shall be glad.

Yours truly A. Hazen

P.S. I was the only missionary
the meeting last week. but I
very well.

Rev. A. Hazen 357
Rec'd. June 5. 6.
South Hadley June 4. 1863

My dear Mr Treat,

I have Mr Jenkins's note
shall be happy to attend the
eting of the Palestine Miss. Soc.
nd propose now to be in Boston
onday night, 15th so as to be in
diness.

The thought occurred to me the
r day: why should not Mr
gess go out again, & take charge
that school at Ahmednuggur.
s so arranged that it would be
sfactory to him, I should think
d there is no one who would wish
terfere" with him as was the
in 1847-48. I have said
hing to him of course: but I
nstand that he is out of
loyment, & Mr Bissell must
home this year. You can
the suggestion if you see fit.

Nt
After Tuesday next I expect to
be at Somers for 2 or 3 days. Pl
let Mr Ward know. Any infor
tion, even negative, about a
ship is desirable.
I go to Poughkeepsie for next
Sunday. Have no appointment
for the Sunday following; — the 1

With kind regards

Yours Sincerely

A. Hazen

South Hadley Ms July 3, 1863.

My dear Mr Treat,

Mr Chapin has written me reference to my staying in this untry until fall, and then having is company on the voyage.

This is a matter which I must ave to the decision of yourself & the mmittee, if it be necessary to consult em.

he plan would gratify his mother & ther friends in this region very much. hey have already urged it.

I understand also that it is trongly urged by Miss Hayes's friends.

It would be in accordance with expressed wish of some of our ethren in the field. I do not now whether they would urge our taying for such a purpose.

The objections are. 1. by my stayi
here till Oct. I lose the entire cold
season in India. We should probab
arrive about the beginning of the ho
weather. We do not care about th
in reference to health, for we know
well what to do in that regard.
If we are to remain in Bombay i
would make very little differ
in regard to labor; and if we go t
Ahmednuggur it would probab
be in season to aid Br. H. Ballan
in opening the new term of the sch
& of the Theol. class.

2. I feel a great difficulty in th
matter of taking our daughter out
later than this time. She will
eleven years old, next week.

3. I could stay here very readily
f there is anything for me to do in
he mean time. Either in missionary
ork, or preaching. I do not like
ying still all this time. Perhaps
u can help me in this matter.
I propose to stay in this vicinity if
t called away, till after the
missionary time. 23d inst. &
hall be glad to hear from you
on.

Yours very truly

A. Hazen

Rev. A. Hazen

South Hadley July 3. 1863.

Rec'd July 6

ans'd — " 8

Mahratta

Rev. A. Hazen 359

So. Hadley, July 10 1863

My dear Mr Treat, Rec'd. July 11. ans'd 15

Before deciding the question
out sailing or delaying we should
like to know the probabilities in regard
o a ship's going in Oct. if one goes before
at time. It would hardly seem best
let one ship go on decided uncer-
ainties. Perhaps no ship will go this
ar, before Oct. as was the case last year.
Mr Hardy said something about our
ing by way of England. Would the
om.e wish, (or agree) to send us all, by
at route in Oct. in case no ship is
p for the direct passage? (at that time)
The state of things in the country is
hanging so rapidly these days that it
ems altogether in vain to try to foresee.

Another matter I wish to bring up.
e hear that Julia Ballantine has
opsy of the heart. She is probably at
ledo, Ohio, with John R. Osborn Esq. now.

Rev. A. Hazen

It would seem to be of great consequence for her to have the best medical advice.

If it should seem advisable for her to take a sea voyage would the Com^e b willing to send her out to India, as they sent Miss C. Abbott last year? I think some such course as that would be the only way to keep Mr & Mrs Ballantine in the field. If they learn how Julia is, I think Mrs B. particularly would feel that she must come home *immediately*.

What would you say to *my* going to *Oberli* to see just how she is: and to accompa her to *Fulton* N.Y., which is to be her hom hereafter in this country. I feel that she *needs* a kind of care & attention & perhaps consultation of physicians whi she has not had of late. & I am anxious to do all I can for *her*, on her parents acc I wish to do for her as for my own child.

Yours &c

A Hazen

Ahmednuggur, June 29, 1864.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

My dear Sir,

It is very pleasant for me to write you again from this place, and to be writing in the same room which you may remember as my study when you were here.

You will have heard through Mr Gordon, the fact of our landing at Bombay on the 19th May & of our arrival at this place on the 4th June.

Looking back at the last few pages of my letter book I notice that at the time when I left India I was urging upon your attention the union of these missions. It is gratifying to me to announce, on resuming my correspondence from India, that this union has taken place; the first meeting of the united mission, without Branches, has been held; the first united Estimate has been made out. The meeting was one of great harmony of feeling & unanimity of action. A free conversation, & interchange of views when we first came together, seemed to clear away the difficulties which some of the brethren had felt, and thus prepared the way for the unanimous adoption of the change proposed.

I learned from conversation with the brethren, on my arrival, that some were feeling as if the Committee had overthrown the Constitution which they had ~~[illegible]~~ formerly approved without any sufficient cause being shewn; and that hence we were left without proper authority; but the re-perusal of your letter of Jan. 23rd last, dispelled such feelings.

From all that I can learn the Branch system has worked well, & pleasantly in these years past. I look upon that system, now, as having prepared the way for this final union. It was simply necessary to ask; "If the Branch at Ahmednuggur has worked well with seven men, & is adapted to work well with as many more, in this field, why may not the mission work well as a unit, with a corresponding number of men"? — The brethren here felt that they did not *need* the union, for the sake of their own work; while the brethren from Bombay & Sholapur felt that the work in their field did demand it. Satara was not represented. The brethren here were ready to grant all aid in their power to these brethren from other stations.

The difficulty about meetings also was removed, by a reference to the proceedings of the Ahmednuggur Branch. The brethren here have always held a meeting sometime in July. It was thought that the other brethren could very easily make their arrangements to meet with us. It might easily take a representative form, & be held in other places if thought advisable. The meeting in Oct. is a *very* important one, for the matter of our mutual social quickening, & spiritual enlivenment, as well as for the edification of the native Christians. There is no other time in the whole year so convenient for these important purposes as that when the meeting is now held, viz. in Oct. But our Estimates cannot wait till that meeting. We found that we must have two meetings. *Probably* most of our business can be accomplished in July, and the time in Oct. can be given to the various religious services, the examinations, and such business. If an organization for native churches ever comes into operation, the time for an annual meeting will be October, in all *likelihood*.

This house.

Perhaps I ought to report to you the situation in which I found myself placed on arriving here. On the departure of the Bissells, the Abbotts came in & took possession of this house. I said to the brethren whom I met in Bombay, (Mr Harding & the *Mrs* Ballantines) that I preferred *not* to come up here at all, until the house should be vacated for me. They all thought there would be no difficulty; that it would be left on our arrival, and probably *only* on that. *I wrote* Mr Abbott telling him when we should probably reach here, so that he might have sufficient notice. On our arrival we found them still here and prepared to entertain the *Chapins*, while we place was ready for us. They gave us two rooms, however, & made us as comfortable as they could in the circumstances. Had it not been for the near approach of the rainy season I think ~~the~~ the preference might have been for us to have tarried a few weeks in Bombay. As the mission was to meet so soon, I preferred to have the entire arrangement made at that time. Mr Abbott made a full statement at the meeting and the brethren advised that we remain as we were until Mr A. could vacate. This he did on Friday last, taking his family to Rahuri, leaving many articles of furniture & the like here. It was very trying thus to come here in such circumstances, but I trust we have given no occasion for any hard feelings on the part of the Abbotts, and this is a great point to be gained. I suppose some change will probably take place before the time of the October meeting.

I have not yet been able to acquaint myself fully with the matters of the school. It is a very interesting field of labor, and I think *I* am *not* the one to have the charge of it. Yet I am ready to do what I can for the instruction of these youth, & I trust it will not be in vain that I have been assigned to this particular duty. It is certainly not a place of my own choosing. Most of the scholars are members of the church. Several of the remaining ones are asking to be admitted. The weekly prayer-meeting of the school is sustained with much interest.

Kolgaum & Seroor.

The mission placed these two districts under my care. The first Sabbath after our arrival here, I went to Kolgaum & administered the sacrament. There were but five communicants present. The people of the village seemed to listen to the word with great interest, but they make no progress. They do not receive the word. I think from the little observation I have been able to make that this is true in many places. There is very little occasion to preach down idolatry at present. The people have given it up. But they hold on with great pertinacity to their caste. It does seem as though the way had been prepared, so that what we need now is what we have always needed, the outpouring of the Spirit. For this we should be earnest & unceasing in prayer to God.

I have, since writing the above, spent part of a day at Seroor, on matters connected with the Mission House there. There is a great opportunity for preaching there, at present. Hundreds of workmen are employed upon a new bridge building there. A similar opportunity for preaching is enjoyed by the native helper at Kolgaum; many persons being now employed in building a road in that region. The cases of three men were told me, who had believed and were living as became Christians, in different villages where we have no Christians residing, who were only awaiting the visit of a missionary in order to receive baptism. They were all called, as we trust, to a higher service, not permitted to continue by reason of death. In each case the nearest Christian was sent for that the burial might be in a Christian form. Our catechist went more than 20 miles to such a funeral. These cases interested me much, as showing that there may be many true believers whose names are never written upon our church records on earth.

The external appearance of matters here, shows a marked advance in the work since I left for Bombay, nine years ago. The Sabbath audience in the large chapel is scarcely larger than then, but the number who listen to preaching is very much greater. The advance I conclude is still more perceptible in the districts to the North. There seems to be much more knowledge of Jesus among the people than formerly. We have here certainly "an open door" for preaching: and "many adversaries" would even be a ground for encouragement. It almost seems as if there were a waiting on the part of the people, for some great movement in the interest of the Christian religion. They seem to expect its advance, even while they individually hold on to their ancient customs.

In the districts to the North, the brethren are passing through trials in their churches. The remnant, though it may be small, will yet we trust be mighty through God to the pulling down of the strong holds of caste. The Mahars cannot bear to see the Mangs brought into equality with themselves, and the Christians are so intimately connected with their heathen relations, that they quite too ready to this unchristian spirit. It is gratifying to see the substantial thinking men of the churches taking a firm stand in the matter — A difficulty, allied with this of caste is that of intermarriages between Christians & heathen families. The laws on the subject of marriage do not coincide with the native notions in all respects. Some Christians have married their children in the heathen manner. There are reasons which *can only* be comprehended when we take the position of these men; which have induced them so far to deviate from their faith. The mission appointed a committee to consider & report on the subject at our next meeting. I shall hope for *light* myself from such a report

Bombay — The work of missions has made substantial progress, though very slight. Compared with the increase of population one would say the work has gone backward. I met a *company* of about *60* intelligent native Christian men belonging to different missions, and addressed them upon subjects connected with the missionary interest felt in the American churches. A substantial unity seems to pervade the minds of the native brethren in the city.

The matter of chief interest to me was, the crowds of people that gather to listen to preaching upon the streets. There seems to be absolutely no limit to the opportunity for *preaching*. It is not a *demand* for preaching; by no means is it a "hunger" for the word. It is simply the *fact* that where the missionary or a native Helper begins to read in the hearing of the people there they crowd around him. Many come often, and sometimes ask questions when the opportunity is given. The people hear in quiet, & with apparent attention, very different from our experience in former days. It may be an attention springing from entire indifference to the truth: but the fact remains: the word is listened to by hundreds daily. For the opportunity of preaching Jesus ~~daily~~ without opposition we should be grateful.

The city is rapidly growing in wealth & population. It is painful to contrast, with this, the apparent feebleness of missionary operations. We can but utter the prayer, "Come O breath of the Lord." In this is all our hope.

People in America were sometimes startled when ~~they~~ told that the population of Bombay was 700,000. A comparatively accurate census was taken last February, and gave as the population of the island 816,000 inhabitants. The number of missionaries for this immense and rapidly increasing population is so small that I am afraid to mention it. The church certainly does not seem as wise as the men of this world, in regard to occupying "the great centers of influence." Bombay is far behind Calcutta & Madras in the matter of Christian influences & instrumentalities, while in commercial importance it is far ahead of the latter and rapidly approximating the former. Are we to see no advance?

We are all in good health, and with kindest regards, I remain,

Yours very truly Allen Hazen.

Ahmednuggur, June 29. 1864.
Rec'd. Aug. 23.
Ack'd May 8.
Ans'd 7 Nov

Ahmednuggur. Aug. 17. 1864.

Rev. S. B. Treat.

My dear Sir,

Yours of June 20, enclosing copies of Mr Gulliver's, was received 11th inst. I take an hour by the first mail for replying, & send my letter to you, for you to forward after reading, if you approve.

Chim-á-ji belongs in the lower order of our preachers, having a salary of Rs102 per annum, with something for expenses at times. I calculated that in May last, the check for $100 would be worth very little more than Rs100, and so concluded that C. would be a good man to nominate as the recipient for the present year. If the donation had been in gold, I should have proposed two of our preachers, and so have had more matter to communicate. If this payment from the Broadway ch. be continued, until money comes to mean specie again in America I can readily apply the balance in that way. Had I a second man to provide I would propose one of a different caste from C. as his experiences are a little different & somewhat peculiar.

I find my time very fully occupied, but have good health. Mrs Hazen is well, and busy. In addition to family cares she now has charge of the little daughter of Br. Barker, now left alone. She also spends a good deal of time in teaching the women near us, every day.

Mrs Hazen unites with me in kindest regards to Mrs Treat & yourself.

Yours &c

A. Hazen.

P.S. 18th.

We have been informed that the Christian Vernacular Education Soc. has decided upon placing its normal School, & Model School here. They will be likely to make heavy draft upon us for men. The Institution may be of value to us in our work. I wish a properly qualified American could be appointed as the Master of the Institution. We hear that the Com. are hoping to send a Presbyterian. Would it be possible to secure an American — through the influence of the Stoddards, or in some such way?

I hear that Mr Alcott now in the Sem. at Andover, is ~~is~~ anxious to become a Missionary teacher. Could not some way be devised by which he could be brought to the notice of the Com. at London, or the Com. at Glasgow? This last Com. decided the matter of location, possibly they may decide the question of Master.

The Secretary's name from the letter sent to us appears to be "F. W. Lockhart Gordon."

A. H.

Aug. 17. 1864. Ahmednuggur.
Rec'd. Oct. 6.
ans'd. Dec 7

Will Mr Chapin please subscribe for a copy of Seely's Journal of Photography on my account. Or if there is a better one, for that. If it is such a journal as can come for newspaper postage (like the Herald) please have it sent by mail all the nos. from Jan. 1864. Address. Mr Narsapa D. Poopal

Ahmednuggur India.

The subscriber is an enterprising photographer of this place.

Will Mr Chapin also send me a sheet of the Child's paper (i.e. 10 copies together) by mail. If the Boston paper has 4 on a sheet send that. If only 2 - send the N.Y. Also please get from the S.S. Society the nos. of the Wellspring for the year 64 & send by ship. Also the Student & Schoolmate for 1864. by ship. Address Misses F. & M. Hazen

A. Hazen

Periods 1865

Mr C. A. Chapin.

Missionary House.

American Journal
of
Photography
Charles A. Seely
244 Canal St.
N. Y.

My dear Mr Treat, Ahmednuggur. Jan. 24. 1865.

I wrote Mr. Gulliver, 20th Aug. I have not yet heard from him, whether my choice was approved, and whether the school would continue the support of Chimaji. I sent a letter last month to you, for him, and now I enclose my third. I shall be happy to have you read this. I have another copy of the photograph (of C. & his son, now in the school here, a good boy) if it would be of any use at the Missionary House, or in your speaking about the country, I should be happy to send it to you.

Ahmednuggur, Jan. 24. 1865

Rec'd March 22.

Ans^d " 22

We are in usual health at Ahmednuggur. Mr Abbott was recently overturned in a cart; his youngest daughter was somewhat severely injured on the shoulder.

Mr & Mrs Chapin have pleasantly begun their work at Pimplus

With kindest regards to Mrs Treat & yourself

as ever

Yours truly

A. Hazen.

26th Our telegraphic dates are
N. Y. 23d Dec. Hood defeated
& Sherman closely investing
Savannah.

Ahmednuggur. Feb. 25. 1865.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
My dear Sir,

I suppose this mail takes to you the information of the failure of Mrs H.W. Ballantine's health, and the decision of the mission, authorizing their return to America, at *private* *expense*, by the *next* mail, to leave Bombay 14th Mar. The case seems a very clear one. They can hope for no real benefit in this country. The Doctors were of opinion that they should not undertake the voyage in a sailing vessel, as she might need medical attention at sea, and by going through Egypt she can at various points have an opportunity of resting if her case requires it. At the same time we are sensible of the risk attending this route, particularly through the Red Sea. If they are prospered, you will probably hear of them as in America within a few days after you receive the letters sent by this mail.

The object of my writing is, to suggest the desirableness of our being informed in regard to your views about the occupation of Bombay. The case will be fully before you, at least after Mr H.W. Ballantine may have made his statements to you, and I need not occupy your time by *any* views of my own. Only I may state, that *at present* it strikes me that Bombay may as well

Ahmednuggur, Feb. 25. 1863.
Rec'd April 18.
Ack'd May 12.

Bombay
The Abbotts
Press
Voyage

remain unoccupied by a missionary as any of our stations. No one can go there without leaving important interests uncared for. perhaps as important interests as those of Bombay itself. The subject can be fully considered at our meeting in July, and it is in reference to that meeting that I would suggest the desirableness of having your views. I do not see any *necessity* for one of our number going there *till after* that meeting at *any* rate.

Br. A. Ballantine will, I presume, go down to see his son embarked for America, and he may find it convenient to spend a few weeks there, attending to important mission business, especially connected with the *press*. Perhaps also *Mr Harding* may be willing to spend a few weeks there in order to escape from the intense heat of Sholapore.

We are glad to learn of a *direct* passage to the States for Br. Barker & his party. The *Lord Lyndhurst* expects to sail *about* the 15th prox. & will take the party (4) for £150

√ The Abbotts are here, in the house *with us*. Their daughter Bertha has a dislocated shoulder, which was caused by an overturn in a cart. It was not attended to for 20 days. & heals slowly. She also has fever & cough. They are anxious to proceed to the *Hills*, but are detained by the state of her health. With them & Mr Barker & *Mary*, our house is full.

I understand Mr *Dean* has secured a building lot at a place 14 miles *N.* of Satara. — We are in usual health. Yours truly

A. Hazen

Ahmednuggur, March 25. 1865.

My dear Dr. Anderson,

I shrink from the duty before me this morning, which is, to inform you, that my beloved brother, Chapin, is no more on earth. "The strong staff is broken, and the beautiful rod." He slept in Jesus at half past one P.M. of the 22d. inst. He had been ill at Pimplus for more than a week of sore throat, but thought it only such an attack as he had had before, & hoped to be better of it each day. Mrs Chapin had had a similar sore throat the week previous & had recovered. On Monday morning of this week they decided to come in, but as he felt a little better postponed starting till evening, on account of the heat. They reached here, (50 miles) at midnight on Tuesday. The disease was manifestly diphtheria, and it was too late to relieve the sufferer. The physician came prescribed stimulants, wine & beef tea; but with all we could do he sank rapidly. The symptoms of approaching dissolution were very marked; but my heart refused to believe it possible. It could not be that he must go the strong one, the youthful one, the beloved one. I cried out in my agony, as the truth forced itself upon me, "Oh, take me, but spare him. I am on the decline, but he has the strong constitution for many years service". All the morning I watched, and waited upon him, almost without speaking, so desirous was I that _something_ should relieve him, that his strength might be kept up. Perhaps I thus lost the opportunity for those last words which some calmer person might have secured. But _we_ needed them not. _He_ needed them not. He was resting _calmly_, _wholly_, and without need of speaking of it, upon the _Rock_. Long had he trusted the Saviour, He would not leave him now.

About noon I offered him _wine_. He had always taken it before, although he said it only went into his throat. This time he said, "why should I take it? It is only pouring it into clay." His wife then asked, "Are you going to die now? He replied "how can I live? My heart has ceased to beat." I had felt his pulse but a few moments before, & told him so but he said "it does not beat now," & _indeed_ it was. He had been in his usual good spirits all the morning, replying with his customary cheerfulness when any thing was said to him, and several times we noticed his native humor in his remarks.

After the above remark he sent messages to many friends. to his _mother_, brothers & sisters, to the missionary circle, to his correspondents, to the students of Andover Seminary, to the native Christians, especially those at Simplas. He continued talking, most of the time with distinctness, for an hour. He saw the angels. He saw the Redeemer. He said, "the mansions are prepared, the door is open, they are waiting for me." Pointing up with his arm at full length, "there is Jesus, I want to ~~speak~~ praise ~~to~~ him." Again, "Jesus has a crown for me, I want to take it." He asked us to sing "There is a land of pure delight" & sang the first line with us. "I am among the angels." "I am a spirit. Do I look like other men?"

He was not in pain at any time after coming in. It is a matter of great gratitude to God, that he was spared to come to us, and spend these last hours with us. There was no relief for him, from the power of this dread disease, but we did not think he would go so soon. He knew us all till the last. After sight had failed, he replied to his wife's question with his usual term of endearment, & a smile. 2("Are you willing to go & be with Jesus,")1(she then asked) and he replied "yes, deary." and breathed only a few times more.

I was alone at the station. The attending physician kindly gave the necessary orders, that the preparations for his burial might be made. Word was sent to Br. Fairbank who came in at once, arriving at 2 am. || We buried him at 7 am. of the 23, the grave being very near that of Miss Farrar.

A generation had passed away since a grave of a male missionary had been opened in this yard. Rev. Wm. Hervey died of cholera here in May 1832, and now we have laid our youngest & strongest in his last resting place. ||

The dear sister is much comforted, & sustained. Deeply crushingly afflicted, she yet can say, "the Saviour is with me". How has the "rod" fallen upon her, with stroke upon stroke! Her mother taken, Oct. 1863, her father, Sep. 1864, and now her husband, *alone* in the world!

Mr Chapin had made a fine commencement of his work. He had preached several times with great acceptance. He *loved* the work of preparation for preaching. He was always busy & earnest in his studies, and in all his preparations for future service. He was an excellent judge of character, and very early came to understand the native character. He has not been known, so far as I can learn, to speak a hasty word, in regard to any one. The native Christians all loved him, and also the natives generally who *had* any acquaintance with him. Two of our best young men sat up with the body all the night as a matter of love. Others would have staid. One of these said, "I never felt so badly in my life, as, when I heard that he was dead." — The face wore a smile of peace which was remarked by all who came to look at him. Remarks were made by several, shewing that they felt the strong contrast between such a death & that of the ordinary Hindoo. One young man, not yet a Christian stood gazing as if *rapt*. We are all mourners together.

I presume the other brethren will write you as soon as they can. I informed Mr Ballantine in Bombay by telegraph.

We are much reduced. Mr. H. W. Ballantine now nearing your shores. Mr Barker in Bombay, ready to leave. Our oldest, & our newest stations vacant.

I think you will have to send us a missionary-physician if such stations as Pimplus & Khokar are to be occupied.

The lengthening roll of our young heroes of the truth, in this missionary service, has had another shining name added to it. Thompson, Scudder, Gott, and now Chapin, all personal friends of mine, cut down just as they enter upon their work. Truly our Saviour calls for an entire consecration to His service, — one must not count his life dear to him — if we would serve him at all. Let no one be afraid of the work in view of these early deaths. HE, who can make no mistake, has the ordering of these matters. Heaven is as near us on this battle field, as on those in the States. We are brought very near to it just now, as we have followed our brother on his shining way.

// Among Mr Chapin's dying words, in one of his messages, he said, "I do not regret coming to India." We would never say or think, this is a "waste."

To the Andover Seminary students he sent this message. "Tell them all to cultivate a missionary spirit. & to send some one to take my place, for the messenger has come ~~for~~ to take me home". Who will hear this call? //

We are all in usual health. and I have nothing in particular to report regarding our work.

With kindest Christian regards to yourself and the gentlemen at the Rooms I remain,

My dear Sir,

Yours &c

A. Hazen

William Wilberforce Chapin, born Somers Ct. Dec. 2d 1836. Graduated Williams college with high rank 1860. Andover Theo. Sem. 1863. sailed Boston Jan. 1864 arrived Bombay May 19. Ahmednuggur June 4. Stationed at Pimplus from Jan. 1st 1865. died at Ahmednuggur March 22d 1865. aged 28 years 3 months, 20 days.

Ahmednuggur, March 25.

Rec'd. May 3.

A. Hazen

[illegible]

Death of W. W. Chapin

Ahmednuggur, June 16. 1865.

Rev. R. Anderson D.D.

My dear Sir.

More than a year has elapsed since we reached this place and resumed our work.

Ahmednuggur, May 18. 1865.

My dear Mr Treat. In accordance with Mr Ward's request, I have prepared a letter for the Juv. Miss'y. Soc. of Fredonia, which I enclose to you, and you may make any farther use of it, which you see fit, only forwarding it, & the accompanying note, to Rev. E. S. Wright, D.D. Fredonia. N.Y.

I am collecting idols, agreeably to Mr Chapin's request, and as I hear a ship is chartered for the States, I hope to have them on their way to you before many weeks. I hope to get several of those round stones.

We are in usual health, excepting Mrs Ballantine who is very slowly recovering from fever.

With kindest regards Yours &c

A. Hazen

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hardly seems possible, even yet, that he has left us. The tears yet spring fresh at his memory.

I can see very little apparent result of the labors of the year. There is a general attention to study, in the school, but no enthusiasm — a general attention to the word preached, but no special earnestness on the part of Christians, and little apparent interest among the unconverted. Few are inquiring. Few are

Ahmednuggur, May 18, 1865.
Rec'd July 3.

Rev. S. B. Treat

Ahmednuggur, June 16. 1865.

Rev. R. Anderson D.D.
My dear Sir. More than a year has elapsed since we reached this place, and resumed our work. I have written you but little in that time, having had but few incidents to relate. It has not been a year of gathering of fruit. though it has been one of labor, of various kinds, It has been a year of much enjoyment. and also of severe trials. We have generally had a good degree of health. I have not been laid aside from work by sickness though I have had some seasons of bodily pain; and Mrs Hazen has been uniformly well. So also have our children been for the most part. For these blessings we desire to be truly grateful. Even in our deep sorrow at the early removal of our beloved brother we can see reason for praising God. for the "victory" given him. It hardly seems possible, even yet, that he has left us. The tears yet spring fresh at his memory.

18, 1865.

I can see very little apparent result of the labors of the year. There is a general attention to study, in the school, but no enthusiasm — a general attention to the word preached, but no special earnestness on the part of Christians, and little apparent interest among the unconverted. Few are inquiring. Few are earnest & constant in prayer for the blessed outpouring of the Spirit. We are in the valley of "dry bones" and they are as yet "very dry". Still it is pleasant to notice a degree of respect paid to Christians, by the common residents of the city, and in villages, which is different from what we have formerly known. There are also instances of an opposite treatment, but they are rare.

The cholera has prevailed in some villages in the region, but no Christian has been removed so far as I have heard. It raged a few weeks since in the camp of European troops, two miles away, and nearly forty persons died in a short time. Twelve were women and children. At one of our out-stations many persons died. Our assistant there had medicine, and was apparently the means of saving many lives. Numbers applied to him and from all castes. During the prevalence of the disease there was very general attention to the "word" on the part of the villagers. May the influence long continue among them! The villagers made a collection of money to enable the assistant to procure a supply of medicine. The confidence expressed by the heathen in him, is very gratifying. I look for good results in this village.

Another assistant tells me of two families that have resolved to become Christians. It is to such slight things as these that we must point, when asked, what point we have to show; at present

Mr Ballantine has been sick ever since his return from Bombay at the close of April. He has had a low fever, attended with diarrhoea & some dysenteric symptoms. He does not attempt any of his usual duties. This throws upon me the care of the Theological class at present. I am obliged to give over the care of the school to the native teachers to a great extent. I trust no serious injury will follow.

Mr Fairbank has felt the effects of the past hot season a good deal. It was a very trying season. I felt it more than I thought I should the first season. Mr Fairbank is beginning to feel the need of a decided change of climate for a time. In spiritual things it is a time of coldness at all our stations. Some things are occurring of a very painful nature. Mr Harding has tokens for good at Sholapur; and at the same time a trying case of theft & lying by one of his teachers. It has been a severe blow to the infant church there. An addition to the church at Satara is spoken of in recent letters; and at the same time a case of unchristian conduct on the part of an assistant. A similar case is reported by the native pastor at Bombay, an admission to the church, & at the same time peculation by a church member.

Bombay is passing through a monetary crisis of the severest character, caused by *gaming* in stocks. Some of the best houses in the country, both native & European, have been obliged to stop payment; one, that has stood high for 300 years, another that has been a leading banking firm, (native) for more than 125 years.

We are deeply affected by all the news that reaches us from home. We have wept with our country at the grave of the loved & trusted Lincoln. We have praised God at the surrender of army after army, so that now we *feel* that the war is ended. We trust God is preparing to bless our country richly, that He will make Prest Johnson a blessing. It seems a marvel that there should be so much apparent "trust in God". Has not the nation "sought" God & He has been "found"? We trust that true converts may be largely multiplied. We greatly *need* the outpouring of the Spirit here. May we not hope to receive a blessing, even as *others*?

I trust you are looking out for reinforcements for us. The *need* is *great*.

Aug. 4. So far written at the above date, but I have been "hindered" from copying & sending. I send it now more to show my readiness to write at proper times, than from any great importance attaching to the letter itself. We are in usual health at this time. Yours very truly

A. Hazen

Ahmednuggur June

Rec'd Sept. 27.

[illegible] #9

Ahmednuggur July 6. 1865

Rev R. Anderson D.D.
My dear Sir,

As Mr Ballantine may not be able to write by this mail I send a note to acknowledge the receipt of your four letters sent us in May. They reached us 26th ulto. I was very glad to see them. It is the first time you have written us since my return to the Mission. They are in very good time to be considered at our meeting, which occurs 2 weeks hence. I trust we may be guided to correct decisions at that time. So far as it depends upon the Treasurer, I will endeavor to prepare our Estimates in the form you speak of. We expect Mr Harding & Mr Dean to be at our meeting but not Mr Munger.

Mr Ballantine continues very feeble. He is gaining slowly, with a tendency yet to fever, and biliary derangement. He is very thin, and weak. He has made a beginning with his Lectures to the class, but will not try to do much at present. I have been very much occupied all through this sickness, and do not feel my usual vigor. The weather has been trying for some months past. It is very pleasant now, but we get no rain of consequence. It is very much needed.

Mrs Hazen is well, but our daughter Mary is down with fever. It has been on her for a week. I trust she is beginning to gain a little today.

Mrs Chapin is well. She desires me to express her thanks for your letter. She is busily and usefully employed.

Mrs Abbott is in Poona. She has been quite unwell & unable to travel. Mr A. left his family and is now at Rahuri alone. His new chapel was opened for service last week on Thursday. It was an occasion of much interest. I was glad to get away from here for a couple of days and to preach in the new building. The situation of Mr A's house is very pleasant. I think it a very fine place for a village station. There was a large audience and some very intelligent people. The officials of the district who reside there were present, & gave excellent attention.

We have few tokens of good in connection with our labors. Mr Harding reports an interesting baptism near [illegible] and considerable interest in the village where it occurred. and Mr Dean mentions that a man was to be received at Satara last Sabbath. On the contrary Mr Harding has a sad case of immorality, theft & lying, on the part of a teacher, and there are difficulties in the little church at Satara. We greatly need the outpouring of the Spirit.

With kindest regard

Yours &c

A. Hazen

Ahmednuggar, July 6. 1865

Recd Aug. 16

Ahmednuggur, July 21. 1865.

My dear Mr Chapin,

I have procured for you a number of idols, of sorts. stones, pictures, & the like. I have forwarded them in a small box per ship "Bombay," from Bombay to New York, hence about the last of June & I trust you will receive them safely. The box was sent through Messrs Stearns, Hobart & Co. I have from them as yet no account of expenses upon the box. My own expenses for purchase of idols &c. for box & conveyance to Railway amounted to Rs. 9. = $4.50 gold. which I shall charge in my next account with the Mission.

In the same ship, & shipped by the same house is a red chest for Mrs N. H. Brown, Derry N.H. containing things sent by Mrs Chapin to her sister. I presume the two boxes may reach the rooms at the same time. Within the little box, I sent a book & a small vial containing a scorpion. which I wish to be sent to my boys. If you have never seen a good sized scorpion you may be interested in looking at this.

We are all pretty well in our family. Mr Ballantine is feeble & continues so. We are in the midst of our semi-annual meeting and find ourselves greatly reduced in numbers and strength. Our "fathers" are dropping away. Our young men are looking *worn* & *weary*. When is *help* coming?

My kindest regards to Dr Parker & family, to your assistant Miss Farmer, & other friends.

Yours &c

A. Hazen

Ahmednuggur, July 21. 1863.
Rec'd Sept 12.
Goods rec'd &c.

Dr. C. A. Chapin,
33 Pemberton Square
Boston

A Hazen

Ahmednuggur, July 31st 1865.

Rev. R. Anderson D.D.
For. Sec'y A.B.C.F.M.
My dear Sir,

I send you herewith the *Estimates* of the American Marathi Mission for 1866. I trust that they are made up in such a form that you can readily use them; and yet that they are sufficiently *full* to show you our *needs*. They amount to the sum of (Rs 54.876 13/16) fifty four thousand eight hundred seventy-six rupees and 13/16ths. Some explanations are needed.

1. We have asked the Committee, ~~you~~ in a separate Resolution, to raise the salaries of your missionaries in the interior by (Rs 5) five rupees a month. This is the same which we were receiving when you were here in 1854. (viz. Rs 125 in the cities. ~~& Rs 120 for village stations~~) As expenses of living have all increased since that time.— many articles being double, and some more than double the rates then prevailing we feel compelled to ask for this slight increase. It amounts, in most cases, to only (4 %) *four percent* of what we have been receiving. We have been able to live on our present salaries only by reducing expenses, and practising very close economy; and even then debt has not been wholly avoided, and it has appeared to some that usefulness has been curtailed in the

endeavor to keep down expenses. It is with reluctance that we make this request even now.

2. The question of the supply of Bombay station has been before us at this meeting. It was postponed for further consideration at the October meeting when we hope for the presence and counsel of Brn Munger & Wood. It was deemed important that some one of our number should go there, and in making up our Estimates it was thought the simplest plan would be to calculate Br. Wood's allowances on the Bombay scale; as in case he should not be the one to reside there, he might yet be available to take the place of some other one who should be designated to ~~this~~ the station. The sum thus asked for is the same that we should ask, had we already decided upon the brother to go there.

3. We have asked, as last year, in accordance with our Constitution then adopted, for the grant of (Rs 15) fifteen rupees for each child. Experience shows that the expense of the first child, or children, is ordinarily much more than the allowance. Further, as children grow up, the expenses of older ones greatly increases. Consequently we think the rate (of Rs 15) is a fair average, and we prefer this to a sliding scale. If we adopted a sliding scale, it might be necessary to make the allowance for one child larger

4. Native Agency. We are compelled to ask for a very much larger percentage of increase in the pay of our native helpers than we have proposed for ourselves. We propose to increase the pay of our four native pastors by as large a sum as we have asked for ourselves, viz. 48%. This increase seems necessary for their usefulness, and we trust it may be granted without hesitation. A corresponding increase is necessary in the case of most of our helpers. We thus ask for about Rs1600 more than we asked last year, as the pay of our Catechists and Teachers. Unless we increase their pay in this way they will be compelled to seek employment elsewhere.

5. The item for printing may seem large. But as we have done so little in years past it seems necessary to apply for this amount for the next year. The item, traveling for health, is large, but we could not make it less. The several brethren will write you of their plans and wishes in this respect.

6. Br. Bruce will write you separately in regard to the needed additions to his house, at Khokar. I suppose Br. Dean has already informed you of his proposals at Bhuinj.

7. I have now to speak of our expenses for the half year, ending 30th June. I expect to send home, to

Mr. Ward, the 'balance sheet' by this mail. It is now with the auditing committee. — Our repairs have been very expensive this year. It has been impossible to get materials at the rates which were expected, when our estimates were made up, a year ago. Hence our first expenses have been much more than the sum we asked for, to say nothing of the abatement of which you notified us in your letter of Nov. 5. Further, during the season several roofs were damaged, & some houses entirely unroofed by a storm-wind. This has caused a large item of increased expense, which was of course entirely unforeseen. — The grass roofs at present used are very unsatisfactory, and very costly. But we cannot as yet recommend a satisfactory substitute. Tiles would need a good deal of repair, where our strong winds blow. We have not felt at liberty to propose corrugated iron, on account of its large first cost. I think, however, it would cost much less than grass, taking a period of 20 years. Perhaps there is some new invention in America that will help us.

The expense of traveling for health was also much higher than was anticipated.

In behalf of the Mission, I remain, Yours &c

A. Hazen
Treasurer Marathi Mission

Ahmednuggur, July 31. 1865.
Rec'd Sept. 19.
Estimates
A. Hazen

371 Ahmednuggur. August 4. 1865.

My dear Mr Treat.

Yours of 8th June reached me 26th ult°. I will bear in mind the writing to Mr Gulliver's Sab. school but at present I have nothing that is particularly interesting.

Among our proceedings at the recent meeting of the mission, I think you will be interested in the plan for an examination of missionaries. I think I once had a talk with you upon the subject. The main features of this plan have long been in mind. I used to talk over the matter with Mr Chapin, as he would be the one to be first examined. It adds to the sorrow connected with his early removal to think that at that time he was well prepared for such an examination. His proficiency in the language has rightly been styled "extraordinary". The brightest hopes centered in him.

I should like an expression of _your_ opinion as to the plan we have adopted. It was not essentially altered from the first draft. The plan aims to secure _a direction_ of a man's studies by the mission, _and_, freedom from other work, & the best opportunity for study on the part of the new missionary. Each new missionary, without regard to the place of his ultimate labor, should have the opportunity of _studying_ in the interior. The language spoken in _this_ vicinity is purer, freer from foreign admixture, than any where else. Even if a man were designated to Bombay, it would be better for _him_ — better for the *Board* — that he get the language in the interior, and *begin* his work with all that advantage. He would get the language much quicker here, and that is no small matter. This provision is a very important one.

The standard for examination is high, considered as the acquirements of one year. But I do not know of an instance in which a man, *heretofore*, has had a *year*, free to study. I think *many* would pass, within the year, if they had ordinary health & due perseverance. A few may need the greater part of two years. The term "*about* one year" is designed to be *very* flexible, & to take in a range from 6 months to 18, or longer. By proposing to "report" the case of a man who does not pass in *two* years, we do *not* propose any judgment upon him.

We had our first examination in the case of Mr *Bruce*. I wanted to make the rules *general* so that *all* should be "passed" but there were difficulties. We know pretty well the *general* use which a man has of the language, by hearing him *preach*. We did *not* invite in any natives at this, our *first* examination, so that it was *not* strictly in accordance with our *rules*. The examination was "well sustained." The *average* of marking being *six*. In only one point did it fall below the medium (5.) Mr *Dean's* examination was of a more general character. It was quite in contrast with Mr *Bruce's*.

With kind regards to Mrs Treat & yourself in which Mrs Hazen unites with me, & also Mrs Chapin. I remain. Yours &c A. Hazen.

Ahmednuggur
Rec'd. Sept. 29.

Ahmednuggur Aug. 4. 1865

Rev. R. Anderson D.D.
&c &c

My dear Sir,

It may be important for me to state to you, that the "minute" adopted by the mission at its late meeting, in regard to Mr Dean's use of the language, is *not* intended in any way as an *answer* to the letter which was sent to you on the subject, and from which you sent us an extract. At least such is *my* understanding of the case. The minute is carefully worded. You will notice that it speaks of "prominent *defects* of pronunciation and idiom," including in this word, grammatical errors. In regard to pronunciation, the minute goes *farther* than the extract you sent us. That spoke of pronunciation as "generally correct". In regard to being understood the minute expresses a different opinion from the letter. This opinion was founded, *not* upon the examination, but upon the testimony of persons who stated that they had *heard* Mr Dean when speaking to villagers, and that he was intelligible. It was also remarked, — and it is inserted in the minute — that in the villages he would speak upon subjects which he had often presented. Of course would be more readily understood. I am hardly prepared to judge how far this fact would modify intelligibleness.

At the examination a number of sentences were given to Mr D. for him to express in Marathi. They were all given by one person, so as to avoid, as far as possible, all confusion & embarrassment. He usually gave answers readily but spoke slowly, so that I took down nearly all the sentences *just as* they were uttered. Very few of them were correct, & in several of them such ungrammatical forms were used that I think any native would be at a loss to know what the speaker meant. A person who had often heard Mr D. would perhaps be able to tell the meaning. I cannot explain *how* a man can set aside all the common rules of grammar, when speaking in the presence of Brother Missionaries, and yet speak so as to be intelligible when talking to the heathen.

The concluding sentence of the minute expressing a hope of amendment I fully concur in. But it is a *Herculean* task for any man to *out root* errors which have had a growth of eight years. *Habits* will not easily yield in such a case. — I have thought it due to you to send you this expression of my own private judgment on the matter.

Very truly Yours

A. Hazen

Ahmednuggur, Aug. 4. 1860.
Rec'd. Sept. 19.
A. Hazen

Mr. Dean's [illegible]
[illegible]

Ahmednuggur, Sept. 25. 1865

Rev. R. Anderson D.D.

My dear Sir. On the 12th inst. came your letter covering a memorandum of Rev. H. W. Ballantine upon the subject of caste. I have not much to say regarding this paper, but I wish to give you a few facts.

The Jesuits have tried to convert India by paying attention to caste, & calling it only a "social" matter. Witness the proceedings of Robert de Nobili at Madura. I think the protestant world may well be satisfied with that experiment. If we cannot do our work in India while paying full attention to Acts 17:26, we may as well give it up at once. In point of fact we as missionaries do not propose to interfere with caste as a social matter. We leave such purely social matters to regulate themselves, to an extent, among the converts, according to that which they shall feel and acknowledge to be right. A man who is willing to partake of the Lord's supper, is ordinarily willing to do all that is required in the giving up of caste entirely. In fact he does it, & has no difficulty in doing so.

Who the "nicest" are, who practise a distinction of castes in schools, I do not know. Certainly not the missionaries. Too often have they allowed their schools to be deserted for a time, rather than exclude a boy of low caste ~~&~~ & ~~[illegible]~~ from the privileges, and it has always been only for a time. You have seen on the same benches, in the same classes, lads from the Mahar ranks, and lads of Brahman parentage.

The attacks made upon the system of caste by the native reformers, almost always start from the position of these so-called outcastes, & their treatment by those of higher rank. This is the strong point of all attacks upon the system. What shall we gain by taking a position different from that which we already hold?

We by no means neglect the high castes. We try to pay attention to our orders, & preach to every creature. If possible, we would always place our chapels in the towns. and often they are placed in, or near, the Mahar quarter only because it is impossible to put them anywhere else.— On tours, (I think it is the practice of all) we first preach in the villages. Oftentimes we spend many times the time & strength in preaching to the villagers, that we expend upon the Mahars. As a rule, if I can speak but once in a place, that speaking would be to the villagers; unless special circumstances called for a visit to the Mahars. In one village I was detained by an interested company in the village to so late an hour, that I could not go to the Mahars at all, and I afterwards visited the place on purpose to speak to them.

I know but little about races. I presume the Mahars & Mangs are of different race from the higher castes, Brahmans especially. But if the repugnance felt for these outcasts by the upper castes proves difference of race, then the Mangs must be of a different race from the Mahars. It is even more difficult to break down the distinction between these two castes, than between the Mahars & those above them.— But how we can call the upper classes "Japhetic", and these out-castes "Cushite or Hamitic", I cannot see. Is color referred to? I can point you to Mahars as light as many Brahmans,— and to Portuguese, darker than the great body of these outcastes. Is hair a test? The hair of these classes cannot be curled, as a rule. Are features called for? They are the same, nearly. Is the shape of the foot & heel referred to? These are as delicate & finely formed as any to be found anywhere. Are mental characteristics spoken of? These low caste people are religiously disposed, & fond of listening to singing of songs referring to the Hindu gods & heroes. But it is listening, not joining in the chorus, or shouting or leaping or dancing, or laughing. They would not be called "light-hearted" by any who should see them. So far as I can judge there is a complete contrast to the "Cushite" or Negro population, which we have here, & elsewhere.

Let me state three facts which may throw some light upon this matter of *races*. 1. When I first had charge of this station, many years ago, two of our Christians baptized adults, from the Mahars, were traveling, and met with R. V. M., the present pastor at Bombay, as they sat talking together, some villagers came along, with some Brahmans among them. These men were very curious to know from what *caste* the Christians had come, but all the answer *they* received from R. was, "they are *my* brothers"; at length they sagely concluded that they had belonged to the *tailor* caste, one of the *highest* in common reckoning. On Mr H. W. B's *theory*, where had the "difference of *race*" gone to, that even Brahmans could not detect it?

2. One of the earlier converts connected with this mission learned the trade of a mason. He was a dark-featured man, *not* a genuine Christian I fear. One of his sons was a scapegrace, but a sharp fellow. Some ten years ago this son was at Satara for a time, & lived with the Christians. He one day stole property & disappeared. He was, some time afterward, detected in a crowd, with heathen marks on his face & body, and arrested. It turned out that he had gone to a village a few miles

away, and represents himself as a mason (of the mason caste). He had taken a house in the village, among the masons, had been admitted to all their houses, and had given feasts, and the like. Now, how could it be that the caste-men, and the village brahmans did not detect the "difference of race" so as to save themselves and the whole village from defilement?

3. At our last examinations of the schools here, we were favored with the presence of one of the best educated native gentlemen in this part of the country. He was asked, of *what caste* he judged a certain youth to be. He replied, his father was probably a Brahman. He was a Mahar previous to baptism. Today, being partially deranged the father is walking about here in rags. and yet the son cannot be known from a Brahman. What kind of a "difference in *race*" is this that education can so alter in one generation?

I think *caste* is independent of *race*. The Brahmans of Southern India belong unquestionably to another race from the Brahmans of the Deccan, and so of the corresponding castes, cultivators & the like. Yet these are acknowledged, in all parts of the land.

Caste *may* be only a "social" institution, not a religious; but it takes on very strange forms

A Hindu may change his god, and his ritual any day, but his *caste*, *never*; unless by breaking away from it altogether, and becoming an outcaste.

There is scarce a trace of "fetishism" to be found among these outcastes *at present*. Whatever may have been their original practices, and gods they now worship the same gods with the rest of the people. and if there are any gods peculiar to the Mahars the rest of the people worship them. Even the Brahmans are beginning to acknowledge the gods of the common people. To be sure the Mahars usually have priests or *leaders* of their own, and they do not reverence the Brahmans as do the ordinary Hindus.

But enough on this subject. Others are writing I trust you will get the light you desire

We are all well as usual. Mr & Mrs *Wood* reached this place 14th inst. and are living in Mr Ballantine's house.

With kindest regards, Yours Ever

A. Hazen

Ahmednagar Sept. 8 '79.
Rec'd Nov. 10.
Ans. Feb. 10 '80

Bombay 13th Nov. 374

My dear Mr Ward.

Very glad to hear 1st inst that the Board closed its year out of debt. Had a special service of Thanksgiving. Will write on my return to Ahmedn. whither I go this evening, after a week spent here.

Yours in love

A. Hazen

Bombay, Nov. 13. 1860.

Rec^d Dec. 30.

Ack^d Feb. 10 Hel

3/4

Bombay, Nov. 13. 1865.

Rev. R. Anderson,
For. Sec. A.B.C.F.M.

My dear Sir,

I wish the allowances for my two sons in America. Henry A. & William O. to be made for the year 1866, as heretofore; and the money to be sent to L. D. Hazen, Esq. Newbury Vt.

I came to this place last Tuesday, and am purposing to return to Ahmednuggur by train this evening, to reach there on Wednesday.

The aspect of things here, humanly speaking, is darker and more discouraging than ever. The audience yesterday was about 30 only. The pastor says his efforts to increase his audience have all *failed*. I do not think *he* is disheartened; but to a casual visitor like myself it looks very dark. It may be that the coming of Br. Munger will ~~may~~ give an impulse; but I have *not* felt that it was wise for him to undertake this work. The change of climate, and of duties, at *his* time of life looks to me like a hazardous experiment. But I suppose Br. M. has fully informed you of his wishes and hopes. It may be that better days are in store for this great city, spiritually. The thing may be done "suddenly" here. We pray for this daily.

Bombay, Nov. 13, 1865.

The pastor here, is proposing to spend a few weeks at Ahmednuggur & vicinity. I think the tour will do him much good in health. His family is now at Ahn. much improved in health. He wishes to bring them back here. Perhaps a slight absence at this time may soften the hearts of some Christians towards him. He has had many trials of late, "trials among false brethren."

In regard to Satara, I urged in the meeting that the removal of Br. M. was, in effect, giving up that station. The present prospect is, that Br. Wood will be needed at Ahmed. & vicinity, for some time to come. But yet, our needed reinforcements may be so near that we shall be able to send help there before very long. At any rate, if Br. M. can do the work in Bombay, it is apparent that he is more needed here than at Satara at present — In regard to Br. Wood's staying at Ahmednuggur, I will only say that I was very anxious that Mr & Mrs Fairbank should come there, but they are very unwilling. The girls school is not provided for, under the present arrangement. but yet I trust Br. Wood finds his hands full of labor made ready for him — Vishnupunt's disease (leprosy) may remove him from his present position any day. But this note is meant to contain merely hints by the way — We are all in very good health. and with kindest regards, Yours &c

A. Hazen

Bombay, Nov. 13. 1860.
Rec'd. Dec. 19.

Ahmednuggur. Nov. 22. 1865.

Rev. R. Anderson D.D. Sec. &c

My dear Sir. I wrote you a note on the 13th inst. from Bombay, in which I requested that the usual *grant* might be made to my two sons for 1866. I returned from there as I then proposed, reaching this place on the 15th.

Perhaps the remark in that letter, that "the Girls' school is not provided for, under the present arrangements," may need a word of explanation. The case is simply this: that, until Mrs *Wood* can use the language, *she* ought not to have the care of it, and that Mrs Hazen cannot take the proper supervision that which it constantly needs, while we live so far away as we now do. In the hot season, especially, it will be imprudent for Mrs H. to go over there to spend even hours, and to do what is necessary. The *place* where we are to live, is *fixed*, as I understand it, while I remain in charge of this Catechists school. The proper care of that Girls' school would seem to require that Mr & Mrs Fairbank should come in & live in that house. But this, as I stated, they are unwilling to do. It seemed to all, I think, to be important that another Missionary should be here; and there was only Mr Wood for the place.

(Bowen –

(With reference to the Resolution expressing our wish that Br. Bowen might again be appointed by the Com^{e} as one of the missionaries of the Board, I may state my cordial concurrence. You may recollect that in 1855 I was opposed to the dissolution of the connection. There has nothing transpired since that time, to shew a necessity for that step. He has made no effort to disseminate his peculiar views; indeed I think he himself holds them somewhat less firmly than at that day. He wishes that all his labors should be in connection with the American Mission; and to help in building up that church in Bombay. ~~He~~ A reappointment would give him a position of somewhat greater authority when dealing with the native Christians, and he could more readily represent the American mission in the Bombay societies & the community in general. Even if you have young men to come out and occupy Bombay the reappointment of Br. Bowen could do no harm. He could, at least, do as much as at present, in aiding any new men. I think the idea of again being associated, and identified with us, is a pleasant one to him; and so far as I know he is most fully in sympathy with us & with our Christians and with all our work. I trust the appointment may be made.)

Our meeting last month, with the native Christians, was of a higher tone, than the one in 1864. There was, I think more preparation on the part of the speakers. Some of the addresses were finely conceived, and well rendered. But I presume the Secretary will write more fully, and that you will see the printed accounts, so that I ~~may~~ need not dwell longer on these points. I will add, that the principal portion of the offerings made this year, took the form of donations for a scholarship, to bear the name of Ballantine. It was proposed to raise enough to support some one in the Catechists' school, and also some one in the Girls school, for three years, hoping that a new impulse would be given to any who may come forward to be candidates, and hoping also that by means of this scholarship, some one or more may be aided in a course of preparation for the Lord's work in this land. The plan started among the native brethren themselves; a committee was chosen, and they have agreed upon certain rules. The movement is a pleasant one for us as shewing that the brethren are thinking of their responsibilities. Perhaps this is not the best beginning for them; but it is a beginning, & we trust will work well and bring forth fruit in other directions.

// On the 22d Oct. five men were admitted to the first church, and a man & woman to the second church; and on the 29th one young man to the first church here — eight in all. Of these one was a baptized child, two of Mahomedan parentage, and the others from the heathen. One of these, the young man admitted to the second church was of the Máng caste, and the other four were Mahars originally. Four of these were connected with the school, two of them having been here for some 2 or 3 years, & the other two about three months. Several other young men from the school were examined by the church, but their cases were postponed.

The youth from the Mang caste belongs to a village about 20 miles North of this, in the Rahuri district. He had a strong desire to learn, and as he was not allowed to attend the government school in the place, he used to ask the boys who did go, to tell him the letters. In this way he learned to read, read the New Testament, and determined to be a Christian. He came to the city in August, has in part supported himself while studying, and has shown a very strong desire for improvement, and also an earnestness of purpose in communicating to others the knowledge he acquires. Several persons have begun to attend upon our preaching services, by his invitation, & the men of that caste near ~~the~~ one gate of the city are urging us to open a school for the benefit of their children

He was baptized in the second church, by Mr Abbott, as the pastor was unwell, unable to attend the service.

The young man who was received to the first church on the 29th was a Mahomedan youth from Seroor. He would have been examined and received with the others on the 22d had it not been that we wished the pastor of the Seroor church, Sidoba, to be present, and to give us his aid. The questions were partly in the Hindustani language, and the answers were mostly in that, the native language of the youth. Several members of the mission were present at the examination which took place on the 22d.

This young man had read many Christian books with Sidoba, in the course of a year or two past. In July last he came here, and entered this school. His doubts in regard to Mahomedanism began about two years since, in consequence of something in the conduct of Mahomed, which he considered was wrong; but it was long before he was convinced of the truth of Christianity. He read all the books on the controversy that he could find; and was specially aided in his search by the perusal of the works of *Dr Pfander*. His convictions of the truth of Christianity deepened, and some five or six months since he began to pray to Christ. Since his coming to this place he has manifested great love for the *Word*, reading and studying it much of the time.— After his purpose was formed to profess Christ before men, he wrote a letter to the chief man among the Mahommedans of Seroor, telling of his doubts in regard to the Mussalman faith, and asking for an answer to some questions. He received no reply, and after a time he heard that the *moulvie*, tore the letter to fragments on reading it.— He further called upon the *Cazi* of this city; but received no help from him, the poor man seeming to be afraid of any controversy, or to answer any question. In this way his change of faith, and purpose to profess Christianity became well known. He has taken this step with full knowledge of the trials that may come upon him— that he may be called to suffer for Christs sake. He says his trust is in Him,— that He will support him at all times. We trust he will prove a man of great usefulness.

One of the Mahars received is a tailor by trade, and supports his family by his sewing. He formerly lived in this city and was acquainted with some of the Christians, but did not become personally interested in the truth. About four years since he went away to his village to live, (some distance E of this.) After a time he became disgusted with the practices of his people and especially with their habits of lying and deceit. He desired to give up his home, with all his rights and to return here, where he might live with Christians. But he feared to let his desires be known. He thought his wife would oppose, and perhaps would leave him. More than this, his mother who had her home with him, would be distressed a leaving her ~~home~~ village, and at her son's apostasy. So he kept his thoughts to himself. — Meantime the wife began to feel much as her husband did, that she could not live ~~among~~ where was so much lying. But she could say nothing for she feared her husband would be offended, and his mother also. The mother also began to cherish a similar desire of leaving that village, but could not mention it for fear of her son & his wife. But the flame, long concealed, burst forth one day. On speaking to his family of the great wickedness about them, to his great surprise he found both wife and mother assenting to what he said. They soon decided to come back here, and to join the Christians. After they came here, some five months since, they were all taken sick. As soon as he was able he began attending meetings - the children were sent to school. and in due time he was received by the church. after a satisfactory examination. I trust the wife and mother may soon come forward to profess their faith. It was a happy day in that family when the husband & father was numbered among the people of God. He is a man of considerable intelligence, is able to read, and has some interesting children.

We feel much encouraged by these additions to our numbers. They are the first that have joined these churches in this year. We hope others may come forward soon. We have generally had large audiences, and much attention is given to the word spoken, but we have not the Spirit in His overpowering, reviving influences.

I have some tokens for good from the Southern parts about Kolgaum, // which I will not speak particularly about, at this time. Several Hindus came up from that region to be present at an annual meeting. among them is one man who has been a strong opposer. Whether there is really any change in his case I cannot say, but we hope for good in that region. // Thus in some respects a brighter day seems to be dawning. We trust the time of our weakness may be the time of God's favor. The calls for preaching in all this vicinity were never more or louder than they are at present. We trust the men may not be wanting who shall come to our aid.

It was a matter of great thankfulness to ~~God~~, to hear on the last day of our mission meeting, Nov. 1, that the Board had closed its year free from debt. We held a special service for thanksgiving. We trust the favor of the past is but a foreshadowing of still greater things in the time to come. We will "thank God and take courage" in our low estate.

We are all in our usual health and hope soon to be fully employed in itinerary labors. With kindest regards to the gentlemen at the Rooms

Yours Ever

A. Hazen.

Fairbank, Bruce & Abbott are out on tours
We hope to go next week.

Ahmednuggar, Nov. 22. 1865.
Rec'd Jan. 24. 1866.
A. Hazen

Camp Kolgaum, 24 miles S. of Ahmednuggur

Rev. R. Anderson D.D. Decr 9th 1865.
Sec. A.B.C.F.M.

My dear Sir,

Acting upon the advice of some members of the mission, as well as upon my own judgment, I copy for your information, some notes I have recently received from Mr. Abbott. I copy all that has reference to the matter, omitting only those sentences that refer to other matters.— The first extract is from a note dated

"Pimpelno, Nov. 15. 1865"

"I hear that you intend to go out on a tour with your family for some three weeks; if so, will you please let me know if my family may come in and occupy the house, while you are away. They need a change very much, and I do not know what other plan can be devised for them. If they could stay in Nuggur for a fortnight, I think it would do them a great deal of good."

To this I replied on the 17th Nov, as follows;

"I ~~h~~am in a difficulty about replying to your request about coming in to this house. Your informant seems to know more about our plans than we know ourselves. It has been quite uncertain where ~~he~~ I could take my family. I have not supposed that I could be away more than 10 days. Moreover I am liable to be called in at any time. So that you see I am in a difficulty about giving you the permission you ask.

Of course were it a matter of necessity, we should say, come. But the necessity is by no means apparent, when there are two other houses entirely vacant, & a third house, with good accommodations, any one of which is fully at your service as you may find necessary. —— If your family should come in here, it will be necessary for them to leave before we come in; and it might put them to much inconvenience to be obliged to leave very suddenly, as they might be in case of our being obliged to return on a sudden.

We are ready & anxious to do all that is in our power to accommodate you & other members of the mission and should be sorry to put you to any trouble. But in the uncertainty about our going, and about the time of your remaining out, it hardly seems worth your while to come in, in the way you propose."

About this time I had an application for the Mission House at Bhingar. It was wanted for a Native Hospital. I applied to Mr Abbott to know his opinion as to the propriety of disposing of the place, as he was the only one who had occupied the house of late. I kept no copy of this note. Its substance was that the mission in June 1864 voted to sell the house at Bhingar for Rs 2000, and in Oct 1864 voted not to sell at present. That now an inquiry had been made with a view to a purchase, but that I should not wish to sell, if it would be grief to the mission & specially to Br. A. as his family was the last to occupy it. To this note I received the following reply;

dated "Rahoore Nov. 22. 1865"

"Dear Br. Hazen,

××

In regard to the Bhingar House, I do not know as I have any more interest in the matter than you, or Mr Harding, or any member of the mission.

As I am at present situated, there is only one house in Nuggur in which I feel any particular interest in, and that is the house that you are now occupying — There is no other house that my family can occupy, and it was on that account that I asked to be allowed to occupy it while you & your family were away touring.

The "necessity" of your occupying that house depends upon the necessity of my family's being in Nuggur, & I was somewhat surprised to see what you wrote about "there being no necessity" after all you know of my situation. ×××

In haste. Yours truly

(signed) A. Abbott.

To this note I have made no reply.

Previous to our late meeting Mrs Wood wrote to Mr Abbott inviting them to come in & occupy the house with them, at the time of the meeting. To this note of invitation Mr. A. replied as follows on 28th Sept.

"Dear Br. Wood,

Thanks for your kind invitation. We shall be glad to see you both, and to have an opportunity of becoming acquainted with Mrs Wood.

For reasons which need not be stated, but reasons which have no reference whatever to you or Mrs Wood, it will not be convenient for my family to accept your invitation. It is desirable that my family should go into Nuggur for several reasons, and we have furniture and other conveniences for keeping house, and could such an arrangement be made, some of my absent children would be at the meeting.

As it is not probable that such an arrangement can be made at the old mission house, it seems desirable that my family remain here at Rahoore." × × Sincerely yours A. Abbott
(Signed)

I think the above notes will sufficiently explain themselves, and that I need add nothing to what is written above

Ahmednuggur. Dec. 26th I send the copies of these notes in the first place for Mr Bissell's information, with the request that he bring them to your notice if he think it necessary.

I remain, Yours very truly

A. Hazen

Kolgaum, Dec. 7. 1865.
Rec'd March 10. 1866.

Mr. Abbott.
[illegible] Allen [illegible]

Ahmednuggur. Jan. 6. 1866.

Rev. Dr. Anderson. Sec'y &c

My dear Sir.

Your letter of Nov. 6. covering the Appropriations to this Mission for 1866 was received Dec. 31st. We are glad to see that the Committee has so fully met our wants, and granted us the sums we asked for. The only variation from our Estimates that I notice, is in the matter of Personal Allowances. As these are settled by definite rules, it strikes me the variation may be, in part, an inadvertence on the part of your Clerk. At the same time I can hold myself responsible to an extent.

In forwarding our *Estimates* it did not occur to me, that it would be necessary to insert the separate *items* which go to make up the sum of each missionary's allowances, *because* these are all decided by rules approved by the Prudential Committee, and we have no authority to make any change in them, without previous sanction. Hence I supposed all that would be necessary for *your* guidance was to insert the *sum*, as presented by the individual in the mission meeting. We *have* the separate items recorded, and so far as *I* am concerned, shall be careful to insert them hereafter. But their omission in the last years Estimates, rendering your *grant to us* for Personal allowances so much *less* than we had supposed we were entitled to, leads to ~~an~~ this appeal at present.

the appeal is that you grant us the sum thus deducted, or such a portion of it as shall seem proper to the Com.

The amount granted by the Pred. Com. is less than what we asked for by 846 rupees. Owing to an error of the pen (not mine) which I failed to notice in copying, this sum should be ~~Rs~~ 806. This sum is made up as follows,

1. Mr Dean has five children, instead of four, ~~Rs~~. 180.
2. The allowances for a missionary in Bombay were short .120.
(150 Personal + 35 Conveyance × 12 = 2220)
3. All appropriations for Carriers are omitted. .386.
(Mr Abbott 96 + Mr Bruce 130 + Mr Fairbank 70 + Mr Dean 90) =
4. Mr Dean stated that he was liable to a tax of rs. .60
5. Mr Abbott's salary is reckoned at Rs 120 instead of 125 = .60
~~Rs~~ 806.

No. 1. is provided for in your letter. It is the only error in the number of children stated. No. 2. with your permission, will be met from the proceeds of rents. I cannot decide whether No. 3. is intentionally omitted or not. Carriers have been allowed by our rules, ever since Village stations were opened. We asked for them for this year. The question of continuing them would properly come up at our July meeting, in considering the Estimates for the next year. Will you allow us to charge for them as usual for the present year?

I consider it doubtful if the item No. 4. is called for.

I do not know whether the item No. 5 has ever been acted upon by the Prudential Committee, but I suppose it has been. Noticing the *fact*, I inquired the reason at our meeting in July. and the answer was given, that it had been the custom to regard *Rahuri* as one of the "Cities of the Deccan," and consequently the missionary residing there as entitled to the same personal allowances as one *here*. At any rate the case must now be decided by the Prudential Committee. I trust the above statement will enable you to make us the necessary grant.

We are grateful to the Com^e for the increase to our salaries of Rs 5 per month. also for granting the proposed equal allowance of Rs 15, for children. The relief thus granted, I am sure, is quite opportune.

You do not refer in your letter to a request, contained in the last clause of the resolution which asked for this increase of Rs 5 — in which we requested permission to charge our salaries at this rate, during the year 1865 as well. I suppose the matter was not brought before you in a sufficiently definite form. It would more properly have come as a request for an additional grant, or a fresh appropriation. As an individual, I had doubts in regard to the propriety of the application after the appropriations had all been made, and acted upon for half a year. In sending home *Estimates* for 1866. I did not think it necessary to refer to this clause relating to 1865.

The reduction in income caused by high prices has been met, by our brethren, by reduction of expenses. Perhaps the rigid economy rendered necessary has sometimes been carried to an extreme. Perhaps usefulness has been limited by it. Such is the opinion of some of the brethren. Some may have been aided to an extent, by private funds, and some may have been helped by donations from friends. The increase granted us for this year, will not lead to any extravagance in expenditure, I am confident.

As one instance of difficulty in meeting expenses, I may mention our allowance for conveyance. It was Rs 20. when I was formerly here. I could keep up my team with that sum, & occasionally, when necessary, hire bullocks for a second conveyance. Now the allowance is ~~Rs~~ R 25, and I expend 30 on my bullocks alone, to say nothing of the cost of cart & bullocks. I cannot keep a pony, hence I cannot visit villages much. When on tours with my family I walk the most part of the way. I know that others feel a similar difficulty. It seems sometimes as though an additional allowance for conveyance would add much to our effectiveness as preachers in the villages around.

I have written the above supposing that you would wish to hear from the Treasurer of the Mission

Very truly Yours,
A. Hazen

11th Jan. All well
A.H.

Ahmednuggur, Jan. 6, 1866.
Rec'd. Feb. 22.

Rev. R. Anderson D.D.   Ahmednuggur Feb. 8. 1886.

My dear Sir.

I send you herewith a report of the work at this station for 1885. I have made no remarks upon the cases of persons received to the church this year, as usual, for those I sent you in my letter written the last of Nov.

Your printed Circular of Nov. 26th reached us Jan. 16th. It was just *after* we had observed the week of prayer. We were glad to know that so much interest had been felt in the subject, and felt a renewed confidence that our prayers would be answered. The circular has been read with great interest, and I trust with self application by those of our native brethren who could understand it.

I do not know as we could have secured any better observance of the week had your circular reached us the mail previous. Our meetings through the week were of more than usual interest and the feeling of *need*, with which our brethren prayed at that time, continues, to a good degree. Some brethren seem to be much quickened. I asked one of our helpers if he had received a blessing himself in the meeting, "Oh" was his reply, while sitting there today, I thought I could go out upon the streets and shout *Glory to Christ*, *Come to Christ*, as the mussalmen used to shout "God is great"!

Our communion was held on the first Sabbath of the year. We were permitted the joyful privilege of welcoming our elder daughter to the table of our Lord. I praise God for the joy of passing the symbols of a Saviour's love to a child of mine. I trust the others also are hoping in Christ.

On the same occasion an old blind woman was baptized & received to the communion of the church. Her simple faith in Christ seemed like a light shining upon her darkened eyes. The next day a meeting of the church was held, and three persons were examined and accepted. One was a poor blind woman, who had been prevented from coming forward at the former occasion by sickness. The other two were young men, brothers, from a village 10 miles north of this place. They have been taught in a school there, and it was very gratifying to have such proof of faithful teaching on the part of our assistant who lives there. It was thought best that these young men be baptized at their own village, for the sake of the influence upon their friends & acquaintances. They gave good evidence of the work of the Spirit upon their hearts. These cases added interest to our meetings during the week.

Several young men from the school, and several pupils of the girls school also, are asking to be received to the church. and there are several other candidates. These things are encouraging to us, although we do not yet see the turning to the Lord which we so much need, the effects of the outpouring of the Spirit which we so earnestly desire. Our meetings are well attended, and solemn. We are hopeful.

Your letter of Nov. 29 - announcing a grant of $1521 (Rs 2.055/6/6), to cover deficiencies in the appropriations for 1865 - was received Jan. 30th. As our accounts had all been made up, before that time it seems difficult to know how to arrange for its appropriation. The Committee granted us Rs 48.906. and subsequently, for the new house at Bkeiny 2.500 = Rs. 51.406. Our ordinary expenses have been Rs 50.526. The remittances from the Treasurer, at Boston, have been less than this sum. Donations here, amount to very nearly the sum expended by the two parties who have gone to America. & our rents have more than made up all deficiencies. I presume this subsidiary grant will come up for decision at the meeting in July. Would it meet the views of the Com. if it is applied to the expenses of 1866. or towards some enlargement for this year? Or, can we apply a portion of it, as additional personal allowances for 1865. making up the Rs 210. which was not allowed upon our estimates for children; and also, the rupees five per month, additional to salary, which was asked for at our meeting last July? I anticipate that we shall be glad of a little help from you in regard to these questions. We should be glad if a portion of the sum might be used for some buildings which are much needed.

I send to Mr Ward by this mail an abstract of accounts for 1865 and the Statement or Inventory of the Property of the Board.

Mr Munger is settled in Bombay — his "last move on earth" he says. I trust they may both enjoy good health there. The Bruces are here at present, & Mrs Harding is soon to go to the Mahableshwar Hills for the season. The family is suffering in health.

We are all in pretty good health. One of my oldest assistants lies dangerously ill at Seroor. I shall go to see him if I can during the coming week. I spent the last Sabbath at Kolgaum. There are 2 candidates for the church there, whom I hope to receive at our next communion.

With kindest regards to yourself & the gentlemen at the Rooms, including a special remembrance to him whom I have known as "Prof. Clarke" if he is with you.

I remain

Yours Ever

A. Hazen

Ahmednuggur, Feb. 8, 1866.

Rec'd March 29.

Grant for deficiencies — how to be used?

Rev. R. Anderson D.D.

Ahmednuggur, March 24. 1866

My dear Sir.

Mr. J. Murdoch, India Sec. of the Christian Vernacular Education Society has recently been here. He left Bombay 20th inst. for Europe. He proposes to cross the Atlantic in May. You will probably see him by the end of that month. I write now, in order to give you my impression in regard to the work of that Society.

I think that both Mr Murdoch, & the teacher here, Mr Haig, are very desirous of working in harmony with this mission. Indeed, I think I am right in saying that *they* think the Society cannot accomplish anything here except by working in harmony with us & as auxiliary to our labors. I do not at present foresee any difficulty in that Soc. going on with its work here. The Local Committee of that Soc. for the most part, must be the mission, or persons chosen by the mission. I think it will be for the advantage of our young men who are fitting for teachers to spend some time under Mr Haig's training. & also for some of our *teachers* to come in & go through a course under him. I do not at present see how their school is to work except in connection with ours, & as growing out of it. & so far as it does that, it is a *relief* to us. It may develope into something else, but we make no pledges, as I understand it & so shall be at liberty to withdraw at any time if the connection should prove to be

Ahmednuggur, Mar. 24/1866

disadvantageous. Their opening a school here, to a great extent depending on the mission, is no reason why we should remove our training school elsewhere, if this is the best place for us. We shall probably modify our school somewhat, in case the other goes into successful operation. They may yet find that their operations can be carried on more satisfactorily at some other place than this, as they have found out at Madura.

Mrs Graves is very low. They do not expect her life from one day to another. Do you remember Dajiba, our oldest native assistant? He too lies very low, though I hear that he is somewhat more comfortable within a day or two. He probably will not hold out very long. He came with Mr & Mrs Graves at the opening of the station here, in 1831.

We are mourners with you in the death of our dear friend Mrs Kingman. She hath succoured many & myself also. Now the attractions of heaven are increasing. Please give our warmest sympathy to dear Mrs Anderson & to the other members of your family, as also to our good friend Mr Kingman.

We are in usual health. Mr & Mrs Bruce are rejoicing in a daughter, born 14th inst.

Yours very truly

A. Hazen.

Ahmednuggur, Mch. 24, 1866.
Recd May 10.
Ackd June 13

Rev. N. G. Clarke D.D.
Secy &c

Ahmednuggur, March. 24. 1866.

My dear Sir.

I received on the 2d inst. a letter from Dr. Anderson, introducing yourself as his associate & intended successor. I take that letter as an intimation that our communications in future may be addressed to *you*. I am happy to feel that no introduction is needed so far as I am concerned — that I can write to you as to a *friend*. I read in the papers the notice of your appointment with much satisfaction. I trust you will have much enjoyment in your new duties and relations. May you live to witness great triumphs of the gospel in connection with the operations of our beloved *Board*, and may you be yourself an instrument of great good in your present & prospective position ~~relations~~. I trust we may hear often from you, and thus our hearts may be encouraged in our work. We shall remember you in our prayers.

Allow me to add, in this connection a very affectionate remembrance to your good wife.

I am glad to be able to commence a correspondence with you, by mentioning a few cases of interest. We have had several additions to our churches recently.

On the 25th Feb. six persons were received to the fellowship of the *first* church here, and on the same day at a village 10 miles North of this, in the presence of the few members of the church who reside there, Br. Wood baptized two young men,

mednuggar, Mch. 24, 1866.

who had previously been examined & accepted by this church. Of the six received here, *three* were children of Christian parents; two of them members of the school for catechists & teachers, and the third the young wife of a teacher, herself educated in Mrs Ballantine's school. One of those baptized was from the Poor Asylum. She had long been under Mrs Ballantine's instruction. Another was the wife of the man who was baptized last Oct — the one who could not endure the lying practices of the heathen in his village, & so came here to Ahmednuggur to be under Christian instruction. The wife has proved to be as thoroughly in earnest as her husband. She has made good use of her opportunities for instruction and all were rejoiced to welcome her to the fellowship of the church.

The third person baptized was a man of mature years. He lives in a part of the city at some distance from any other Christians and is a man of influence among his people. He was taught in the mission school, for some time. He has also read many Hindu books, and for some years taught their doctrines. About 10 years since he attracted some attention by a poem of his own composing, which he recited at a pilgrimage which is held every year near this city. The main point of his objections to Christianity, made in this poem, was that the system was degrading to God, inasmuch as it represented that God could pardon sin only through Jesus Christ. The Christians who heard this deliverance, began to ask him questions; and he soon found out that the foundation of the Christian doctrine was far different from what he had supposed. He then read the Bible & other Christian books, and was at length convinced of the truth, & gave up his reading & teaching of Hindu books. A few years ago he taught a school for a time in connection with the Baptists at Poona. They wished to baptize him, but he preferred to come back here.— Soon after my return here in 1864 I went to a rest house near the house of this man, for the purpose of preaching. His neighbors spoke to me of him, calling him a Christian. He was then actively engaged in trade, a leading man among his people, but not a regular attendant at church. He, however, soon began to come regularly, and I soon had very satisfactory evidence of earnest Christian feeling. As month after month passed away, & he did not present himself for admission to the church, and as he seemed to be making little (if any) progress, I felt inclined to doubt my former judgment of his character. Early in this year, he came saying that some temporal difficulties, which had been a hindrance, were now removed, and he felt it a great privilege if he could join the people of God. His examination in the presence of the church was eminently satisfactory, particularly his experience of the love of Christ. He had long been resting on Him, & had received many tokens of His love. His statement was clear. He traced the change in his sentiments & feelings, in part, to his acquaintance with Christians; & made especial mention of Bhagoba, the aged & now feeble deacon of this first church, (chosen at the time of Dr. Anderson's visit in 1854).

Last Sabbath, 18th inst. I spent at Kolgaum, our station 24 miles S. of this. The church there is small, & the members much scattered. Eleven were present at the communion. One member who had been suspended in 1864, for disregarding the Sabbath was restored on evidence of penitence. Two were received on profession of faith. One of these was a man, who was baptized in 1855 by Br. Bissell, but who soon found that he was unable to stand against the persecutions of his caste men, and the entreaties of his heathen relatives, and he soon went back to the heathen & was excommunicated. For several months past he has been trying to live as a Christian should. He says he has not worshiped idols, since his baptism. but he has conformed to the heathen in many things. He appeared very sincere & earnest when I first talked with him, but I was afraid there might be some worldly influence. He has broken away from his heathen friends although they made strong efforts to induce him to remain as he has been. He was examined by the church in Dec. last, & then deferred. He felt very sad, at first, that he could not then be received. He wished to profess his faith in that Saviour whom he had so openly, & for so long a time, renounced & put to open shame. On a renewed examination no reason for longer delay being apparent he was gladly received. We trust he may have grace to stand firm. He appears to be conscious of his weakness & to be resting on One mighty to save.

I baptized a woman also at the same time. She is the widow of a man who died at K. some 3 or 4 years since. More than a year ago her friends persuaded her to marry a man who had another wife. She lived with him about six months, but suffered so much from abuse & beatings that she left him & went to her mothers. During her husband's life time she had heard of Christ & now felt that she must secure this Saviour for herself in her trials. She came to K. in order to learn more about this way. Her so-called husband made no effort to reclaim her while she stayed at her mother's, but when he heard that she had gone to the houses of Christians, he applied to the native Magistrate of the district for an order, compelling her to return to him. As she claimed to be a Christian, the official, a Brahman, gave an order that if she returned to live with her husband, she must be allowed to live *as* a Christian, to go to meetings & the like. This of course she could not do in the family of that man. The matter came before the village authorities, and in their presence, the husband & others also being witnesses, she openly renounced her caste, by eating of bread prepared by a person of lower caste than herself.

the husband then renounced her. He would by no means have her in his house. He procured letters of excommunication to be sent to neighboring villages, calling upon all his caste men to refuse this woman admittance to their houses, or to the part of the village in which they lived. Thus quite a persecution was raised, not against the woman only but against the Christians who did receive her. The case seems a very plain one. When I first saw her, last year, I was afraid of some desire on her part to get rid of a connection which she could not endure. But after that she had manifested her faith by thus publicly renouncing caste, & after she had endured the persecution of the heathen without wavering — especially as she showed a great desire to learn the truth, & exhibited so much improvement from time to time, giving apparent evidence of the work of the Spirit on her heart — I felt that I had no ground for a longer delay in her case. The members of the church all thought she should be received.

At the close of the communion service I baptized her little daughter, now about four years old.

There were about 40 heathens present during the service. The morning service was held in another place. We had about 20 Christians & their families & about 30 heathens present. Today I hear that the Christians there are still subjected to abuse, & our Catechist has felt constrained to appeal to the Magistrate for protection. There are other inquirers there.

With kindest regards, I remain Yours &c A. Hazen.

Ahmednuggur, [illegible]
Recd May 10
Ans June [illegible] &c

Ahmednuggur May. 11. 1866.

My dear Mr. Treat,

Yours of Feb. 16. was rec'd 28th ult. I am glad to hear of the contribution of the High St Ch. St. Providence. My present impression is, ~~that~~ it will be well to apply the money to the support of one of the men connected with our theological class. I have spoken of it to Mr. Wood. but we have come to no decision. The class comes together early in June, soon after which I hope to have material for a letter to the school. At present, in our great heat, I do not feel much like attempting a letter. I am taking things as easily as possible, thinking that a duty at present. — We are greatly in need of some new men, and our hearts sink at the prospect before us. No one to come with Mr Bissell, & our men now here, obliged to leave their stations for the sake of health.

Mr Munger & Mr Fairbank have both had severe attacks of sickness lately, but are both recovering. Mr M. has lost 20 lbs of flesh in Bombay.

In our family we are all comfortably well, but feel the prostrating effects of the heat more than last year. We hope for rain in 3 weeks now.

With Kindest regards, Yours &c

Remembrances affectionately to Mrs Treat.

A. Hazen

Ahmednuggur, May 11. 66.
Rec'd June 22.

Ahmednuggur, May 21. 1866.

Rev. Dr Anderson
For. Sec. A.B.C.F.M.
My dear Sir.

I write a note today to acknowledge the receipt of letters from you. The one on Stations schools, was received Apr. 28. Yours to me of Mar. 8, making an additional grant to the mission, was recd 13th inst. At the same time came the one on the removal of the Catechists' School &c. & yours to Mr. Abbott, with a copy of the same for the use of the mission. Mr Bowen also received a letter from you. The one to Mr Abbott reached him 16th inst. He is still at Bombay. We do not yet know what course he will take. Perhaps he may write you by this mail himself. — I am glad these letters have been received thus early. We can all give them careful thought, and be ready to consider the measures that may grow out of them, when we come together for our business meeting July 17th.

I may express my own opinion, & that is adverse to a removal of the Catechists School from this place. There does not seem to be any special necessity for it, & I feel confident no place is so well adapted to it as this. The girls school can be arranged & cared for, at a village station, perhaps better than this. If a new Theological class is formed that may taught at a village station. But according to my present light I think this school had better stay where it is. I am open to conviction, however. I do not understand from Mr Bissell's letters that he thinks it should be removed. — The plan for station schools will be an advantage to Rahuri, Khokar & Wadale. It remains to be seen whether Satara & Sholapur can profitably apply such grants.

We still remain in usual health. There are no signs of rain as yet. We trust it may soon come. Our spiritual fields are also barren. I fear some thorns & briers are springing up. Still we hope for a refreshing.

Dajiba, our oldest assistant, baptized in 1830 by Rev. C. Stone, who came to this place the next year & then went to Seroor with Mr French, finished his course 24th April, thus soon following Mrs Graves, with whom he was associated at the beginning of the work here, and Mr Mitchell from whom he first heard of Christ.

With kindest regards to yourself & the gentlemen at the Missionary House

Yours &c

A. Hazen

Ahmednuggur, May 27.

Rec'd July 10.

Ahmednuggur, July 28. 1866.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Sir

Enclosed I send you the Estimate for the expenditures of this Mission for 1867 amounting to Rs. 54.315.

We have made out this Estimate as carefully as possible in our circumstances. The increase over the appropriations of the current year, 1866, is in two items. 1 Mr Bissell's salary, 2 the item for *station schools*.

We ask the Committee to make us an increased allowance on our Personal Salaries. The increase made for the current year was at the rate of *4 percent*. We now ask for a further increase at the rate of *about 16 per cent*.

We have refrained from asking an increase in this direction in years past, for reasons, which, we feel confident, are appreciated at home. Last year it was our strong feeling that our native brethren *needed* aid & we were willing to postpone our own necessities as far as possible. If the Lord has granted enlargement to the Churches of our home land, we feel that we can now apply with confidence for a little "material aid" for ourselves. I think you may rest assured that the increase of allowance, will not be used improperly. It is proposed that the members of the Mission write you, separately, on the subject.

The Estimate for a Pastor at Bombay is made upon the same scale as at present; although the health of Rev. R. V. M. & family is such as to necessitate his removal from that place. Whenever this shall be done in due form, & another shall be ordained or installed in his place, some adjustment of salaries will be needed; and we suppose the two sums - the salary of the one who may go to Bombay, and of R. V. M. at some station in the interior, may amount to the sum we here ask for.

The Estimate for the Catechist School is made upon the scale of our present expenses. If the Committee assent to the proposition made by us, to unite with the school the proposed Training School of the Christian Vernacular Education Socy, on a basis of an equal division of expenses, between the Mission & the Socy (excepting the salary of the Master, which is provided for the Society) - the whole sum here asked for will not be required. The sum contemplated as our proportion of the expenses for 1867 under the proposed arrangement is Rs1000. But in case this plan is carried out, the brethren at Ahmednuggur would like a grant for a station school, as at other stations, viz. Rs300. for the support of eight scholars in addition to those in the Normal School. We may also wish to form a separate class of Catechists, though probably we shall not require any additional grant for this in 1867.

The sum asked for, for the house at Pimplas will be needed in any event. If the station is retained the roof will need repairs. if it is given up it will cost this sum to remove the movable property to some other station.

We ask an increased allowance for Tours, in certain cases. The state of the Mission is such that we must employ our present pastors largely in this work. They must superintend other churches than their own, and consequently must have the means of traveling. We propose that the money so required be granted to the missionary to be expended under his direction, and that it be not made as a grant to the native brethren directly. We trust the Committee may have no difficulty in granting us the sum asked.

The item for "Traveling for Health" may seem large to you specially in view of our greatly reduced numbers. The members of the mission individually will explain to you their own wishes & necessities. It is proper for me to state the following in explanation of the grant thus asked for. It is estimated that the preservation of the Buildings owned by the Board at the Health Station on the Mahableshwar Hills will cost Rs.500 a year. It is proposed that this sum be paid as rent. and be divided equitably among those who may occupy the buildings for the season. There are three (3) Cottages. The largest, – the one occupied by Dr. Anderson & Mr. Thompson the Sabbath they spent on the Hill – will generally be needed by the missionaries from the more distant stations. It is proposed to call the rent of this Rs 250. – that of the "Wood" cottage, Rs 150. – and of the "Graves" cottage Rs 100. These two are smaller, and will generally be required by the brethren at Satara & Bhuinj, who may wish to go up for a few weeks, during the extreme heat.

As the Secretary will send home, in the Minutes of the recent meeting these Estimates in detail for your information, as to the way we proceed to make them up, it will be unnecessary for me to make any further explanation.

In behalf of the Mission, and with kindest regards.

Yours very truly

A. Hazen

Treasurer

Dr. Thy pa
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Ahmednuggar July 28. 1868.

Rec'd Sept. 22.

Ack Nov. 23.

With Estimates

Rev. Dr. Clark Ahmednuggur Aug. 2, 1866.
Sec. A.B.C.F.M.
My dear Sir.

I hear that Mr Murdoch the Secy of the Christian Vernacular Education Society has visited Boston, & I presume the matter of the connection of that Soc. with our Mission has received careful attention. The Mission, acting in view of our present circumstances, has passed Resolutions, herewith forwarded, which may seem to place the matter in a still different light. These Resns may be said to be the result of a few months experience on the part of Mr Haig, the Training Master of the Society, and they appear to us to afford the best solution at present attainable, of the questions that have arisen or may arise. As the Sec. of the Mission has only forwarded the action taken by the Mission I take it for granted that you will wish to know the views entertained by us on the ground.

The proposed Union is of course experimental. The plan started with the Training Master. We had a Conference with him, at which we were also favored with the presence of Rev. Mr Boyd, Pastor of the Free Church of Scotland, Bombay, and a member of the Committee of that Socy. At the close we requested Mr Haig to present us his views in writing. He did so, in nearly the words of the Resolutions adopted. The Mission amended the proposals so as to make them more definite on a few points. The changes thus suggested were readily & fully assented to by Mr Haig.

The following considerations should be borne in mind.

The C. V. E. Socy has the same object in view, as the Mission has, in its school for Teachers.

The Socy proposes to carry on its work in a similar way.

They propose to take into their school the same kind or class of pupils as we wish for in our school. The course of instruction would be the same, & if any change should be made, it would most likely be such as would be for the benefit of our scholars also.

The constituency from which scholars may be taken is the same for the Soc. & for the Mission. The Socy has decided to take into its Training Schools, in addition to those who profess Christianity, some promising persons of good caste, if such shall offer, for the purpose of training them in the same way & fitting them to be Teachers, having the hope also that as the result some at least, may themselves embrace Christianity. The Mission also is desirous of taking in every such person, so far as we can secure funds for their support. Our views upon these points are identical.

In these circumstances it seems a very desirable thing for the *Mission*, than the Socy. unite their forces with ours, and to make *one* school as strong and as useful as possible.

On the other hand, if the Mission retains its school, and the Socy. proceeds to get up another, the *two* will be, from the start, *rivals*. However we may guard against such a result, however good may be the understanding between the Mission, & the Socy. or its agents, this rivalry cannot be avoided. Nor would this unnecessary rivalry be avoided by a removal of *one* of these schools to any other place within the bounds of *our* Mission field. A change of place would *not* change the conditions above specified. — The Mission, moreover would be under a disadvantage. The Socy has sent out a Trained Master. The Mission has none, and a Missionary cannot be spared for such work.

It should seem then to be the part of wisdom for the Mission to make use of the arrangements of the Society so far as can be, in carrying on our own proper work. I think the proposed plan of Union provides for this. It has the unanimous approval of the Missionaries, who were at the meeting, and by implication, of Br Munger also, so far as I can judge from a letter.

Under this plan, the Missionaries, with the Training Master, constitute the Committee of the C. V. E. Socy. Other gentlemen may be appointed should any such be at the station who would take an interest in the work; but in the changing character of society at these India stations, it is not likely that we can ever have much help from outside. The control of the school will practically remain with the Mission. The Socy. at the same time will secure, so far as may be, a permanent Committee to superintend its operations & thus have a guaranty that its funds are properly expended.

The Mission may still have its class of Candidates for Catechists distinct from the Normal School; or, a class to enjoy the advantages of the school in part, as may be desirable. Our teachers at present employed, & others, may come in, year after year, to spend a few weeks under the training of the Master, as at an Institute for Teachers.

The proposed Union seems to avoid the difficulties which some have feared in view of the experience of other Missions. It appears to be a great advantage to the Mission; it may be said to be almost a necessity to the C.V.E. Socy. That Socy. has sent its Agent here in hope of being useful in the great cause of Missions. They wish to aid in _our_ _work_ as far as possible. They professedly take a place that is subordinate to ours. The knowledge that in this region is the largest body of native Christians in the Marathi country led the Socy to choose this, as the proper location for their Training School.

The only point on which any difference of opinion is known to exist between the Socy. & the Mission is that of receiving "Grants-in-aid" from Government. The Socy. wishes to receive them, the mission wishes to avoid all appearance of connexion with Government. This subject Mr Haig _waives_, so far as this school is concerned, & he proposes to his Socy. that it be waived, for the sake of the Union with us. The C.V.E. Socy. would still be at liberty to apply for "grants-in-aid" for any schools it may open, whenever it has trained Masters, or _funds_ for such a purpose, and this may be sufficient for them. — At the same time I may state that the present _experimental_ rules of the Govt. on the subject of grants, seem to be unexceptionable. They are framed in a liberal spirit & are not likely to be an embarrassment to any missionary who should apply for and receive them. _We_ do not propose any change in our policy in this respect, however; at least not till we can see how the system is working.

It seems to me that in the proposed Union, both the Mission & the Society retain their independence & yet unite for the purpose of securing an important object, which is of common interest to both.

I trust the plan may meet the favorable attention of the Prudential Committee.

If arrangements shall have been made for the sending of letters through Italy, at the time when your reply is ready, thus saving 2 or 3 days, over the French route, I would suggest that you send that way at all events, by the quickest known route, that our arrangements may be concluded at the Meeting of the Mission in October, if possible.

With kindest regards,

Yours Ever

A. Hazen

Ahmednuggar, Aug. 2. 1866.
Recd Sept. 22.
Ack Oct. 20
Gen. Corr.
C.V.E.J.

Rev. Dr. Clark Ahmednuggur. Aug. 4. 1866.

My dear Sir,

I regret that I get no more opportunities for writing you. In my present position with the great number of cares I have to attend to, I find a pressure necessary in order to get at the writing of a letter. And this pressure does not now exist in the form of any specially attractive or encouraging news items.

Your letter of March 29th was very thankfully received May 27th. The Secy has referred to the departure of Mr. Abbott for Satara. I hope I shall have no further occasion to refer to the matter of this house.

I have given up the expectation of seeing my brother William out here. I am inclined to think he would be the happier to come, but he has allowed the time to slip along so that I do not expect him. We must look for our recruits Elsewhere. Sometimes the thought arises that the man may yet be found, inasmuch as Mr Bissell is so long detained, but we can hardly expect it. It would be a relief to us to know that he had already sailed, so that we might hope for his presence & aid at the commencement of the next year even.— It is so much easier learning a lesson for other people than for one's self that I am inclined to suggest that the lesson of this particular case is,

mednuggar, Aug. 2, 1866.

that we should be freed from sailing vessels as far as possible. — that old missionaries returning to their work should be sent by the shortest route. Perhaps the time is coming when it will be deemed as important for a missionary to travel speedily as for a merchant. Is not this use of steam vessels a part of the "Holiness to the Lord" of Zech. 14:20? The waste of life & energy in *waiting* at home, after one is ready to depart, — and also on *our* part, in waiting out here in uncertainty for help so much needed — cannot be reckoned up in *dollars*. Is it not a good time to review the plans of the Com^{e} in this respect? to take an enlarged view of such cases?

But on the other hand, we may not estimate the value of the grace of *patience*, which perhaps needs still more cultivation in us all, and which we seem to have many opportunities for studying in these days.

¶ After all, this delay is but a part of our daily experience, in this great life-work for the Master. We must have "long patience" (Jas 5:7,8) We are not permitted here the joy of harvest. Even the hopeful indications which I noticed in a letter sent the early part of the year, have not yet resulted in any visible fruit. I have no cases of even apparent conversion of which to write. Our case is somewhat like the course of nature at this season.

About the middle of June we had a very fine rain. The parched, brown earth turned to the most delicate shade of green. It was a constant delight to the eye to watch the changing shade, as the grass grew. But, as no more rain came, the grass itself soon turned brown, & the desolation seemed even greater than before. It was the blasting of hopes. Then, once again the showers came. The rain has now fallen abundantly & seasonably & all are rejoicing. Would that we might follow out the analogy in our spiritual work, & see the second parching followed by the "great rain of His strength." Will it not be so? Do we not read in the same verse, "the coming of the Lord draweth nigh"? So we will toil on, even when tempted to say "there is none." We will press on, notwithstanding our *clogs*. We will hope yet to see the Lord's hand stretched out to save even in our extremity of weakness.

For truly it seems an *extremity* to us. Can you realize what the Sec^{y} *means* in speaking of *Eight* districts to be cared for, & superintended as may be, by *three* men? Aside from my duties in this city the field committed to my charge extends to the S. & to the S.W. a distance of 50 miles, in both directions. Off S.W. 50 miles I have a teacher whose school I have never been able to visit. S. of this 34 miles resides a Bible reader, who itinerates in the region S. E. & W. from his home. How much care can I give him? Little more than to take in his monthly account of places visited & the like. When Br Fairbank leaves for his health visit to the Palney Hills, I suppose the district lying W. of this city (North of our present S. W. district) & extending of W. N. W. some 25 miles will be put under my charge. This is the largest district, territorially, but so far as number of men is concerned, I shall have fewer under my direction, than either of the other 2 brethren. Br Bruce, our youngest man, is now placed in charge of over 30 teachers & helpers & he has also a very large territory. It cannot be expected by our fathers & brethren at home that so much work can be properly superintended even. And you must expect the men to break down, & find a necessity for going away for a season of rest among the Hills, or else to America. Alas, it has seemed to us each time that one has been called away, that we could not spare them; and even yet we have hardly ceased asking, why must it be so? //

The experience of two hot seasons at this place has been such that I felt constrained to ask the brethren for leave to spend the next hot weather on the Hills. My family need the change more than myself, but the brethren seemed to think I ought to secure the rest & the cooler climate for myself as well. Perhaps I need not spend as long a time there as my family will require.

In regard to the proposed increase of salary, I have stated in my letter accompanying the *Estimates* the general view that was taken at the meeting. As an individual I may state, that I have been able to *live* on the salary we have received since our return in 1864. & I can continue to live so, if that is best. I do *not* think I shall run in debt if the salary remains as at present; for I think we have all learned in these years to cut our coat as we have cloth. — My letter of Jan. 6. 1866 to Dr. Anderson may give you some light on the matter. If the increased allowance is made I shall procure a *pony*. I need one very much. I cannot walk as much as I *did* two years since even, & I am doubtful as to the wisdom of attempting it. I said in our meeting that I would not ask for increase of *salary* if I could get an allowance for *extra* conveyance but the additional means of conveyance was a necessity. I think there is no question that my health would be promoted & so to speak, life prolonged, if I could have horseback exercise. I could then visit villages in the vicinity to which I cannot now go; and when I should go for a Sabbath to Kolgaum or other places, to be gone a few days I should _not_ feel, as at present, that I am depriving my family for the time being of necessary exercise & fresh air.

I would like to write you in regard to our general position here, but I can add only a few sentences today. I am inclined to think I shall not see another day for writing letters, soon.

The matter of the removal of one of these schools from this place is _necessarily_ postponed, until we have more _strength_. The arrangement with the C.V.E. Soc. if carried out may ~~prevent~~ obviate all necessity for a change in the manner suggested by Dr Anderson. Or, it may be expedient to remove the Girls' school to some station in the villages after the return of Mr & Mrs Fairbank from their year's sojourn at the South. That is a matter for full consideration at the proper time.

What I wish particularly to bring to your notice now is, the importance of keeping _two_ missionaries at this place. Dr. A. calls the village system the life of our mission, or something to that effect. I fully agree with this. I should very much like to engage in it myself. I urged the brethren to consider the propriety of appointing me to the care of _Ráhuri_ at our meeting. They all seemed to think that I could not be spared from this station. I would do all that can be done to develope the village work. It would help us much if you could send us a missionary *Physician*, for just this system. But in order that the life-blood pulsate freely in all the limbs — the working members, — the heart must be kept strong & free. A great deal of the efficiency of our present village system depends upon *this station*. I would have no one "called" in from the village work to attend to duties here. Hence I would — always have this station so manned that there shall be no need of calling in anyone. Here, at present, is the Mission treasury, and from this place are expended about *two thirds* of the entire sum that is needed in the mission. To this place all the brethren in the villages must send in order to procure *supplies*. If they ever need advice, or assistance, they look here for it. If sickness occurs they must come in here, or be aided *from here*.

Considering all that is *needed* to be done here, for the comfort & usefulness of the brethren in the villages; considering the great care & responsibility that must rest upon this station, even aside from the schools; considering the field for preaching in the city, & on every side for a distance of ten miles; considering the liability to sickness & the frequent necessity for absences from the station, I think it is not too much to ask that it be the settled policy of the Board to have two missionaries permanently stationed here. It would be well, perhaps, if one were a physician.

Suppose the *one* missionary here, who has to pay out about Rs 500 a week – a large part of it is sent in small sums to brethren in the villages – to be taken sick & unable to attend to such matters, how is our work to go on?

I will bring my rambling letter to a close by simply referring to our *need* of help, as soon as possible. If we needed *six* men a year ago we certainly need *eight* now. Before they could pass an examination in the language we should certainly have places loudly calling for them all.

With kindest regards to yourself & to the gentlemen at the Missionary House, as also to your good wife, I remain, my dear Dr. Clark,

Yours &c

A. Hazen

Ahmednuggur, Aug. 7. 1866.
Rec'd Sept. 27.
Ans'd Oct. 27/66
Scarcity of h. – Eight men
Physician

Rev. N. G. Clark D.D. Ahmednuggur, Aug. 16. 1866.

My dear Sir,

Your letters of June 15. one to myself & one to the mission were received here 10th inst. I take the first opportunity of replying.

The *business* to which you refer has already been attended to. When I received Dr. Anderson's letter covering the list of appropriations for 1866. I perceived the mistake which had been made. & I had no hesitation in applying for an additional *grant* to cover the deficiency. I made a full statement to Dr. Anderson Jan. 8th and stated the *ground* on which I made out the *Estimates* as I did. The needed appropriation, amounting to Rs. 746, was promptly made. & was reported to us in Dr. Anderson's letter of March 8th.

The *Income tax* has been abandoned in India, at least for the present. This was done from July of last year. Hence our Estimates for 1866 contained *no* taxes. I was not called upon to pay any such tax after my return. June 1864. Br. *Dean* asked for Rs 60. as tax. He was not present at our meeting to explain, and we concluded he might refer to some local cess which he expected to be called upon to pay in Satara & hence we inserted the item, & it was granted in the *extra* appropriation made in March. I think no portion of it has as yet been called for. This tax *may* again be imposed, even as soon as next year, but if reimposed it will probably be modified, and a *notice* will be given. The revenues are falling off this year, owing to famines in the Eastern Provinces, on the Bay of Bengal, & also to a diminution in the price of *opium*. But what remedy is proposed by the Finance Minister is not yet stated.

You may *not* find the Estimates which I sent you by last mail, for 1867, made out *quite* as fully as you suggest, but all such deficiency of detail is supplied in the Estimates given in the Minutes of the meeting. ~~[illegible]~~. Br Ballantine was accustomed to send home the Estimates all *tabulated*. Dr. Anderson once noticed that they were *too* much *condensed* for use. In abandoning the Tabular Form last year, I quite likely omitted *details* the importance of which I could not see. I aimed to save labor & confusion as far as possible, *for* *the committee*. The Minutes sent this year will shew you that we have the *detail* carried out *fully*. Every figure is subjected to careful scrutiny in our meeting, and nothing is asked for except as the judgement, or by a direct vote, of the Mission. It is a great labor to make out our accounts. If you have any further suggestions I shall be very glad to attend to them.

Aug. 21. We are very sorry Br. *Bissell* is so much delayed. We seem to need him on the ground very much, at once. We trust no "*new experiments*" are detaining him.

Br & Sister Wood are in Bombay as he may write you. They will probably be detained there a month, while she is under Medical treatment. I hear this morning that Br Fairbank was suffering very much yesterday from an attack of dysentery. He is liable to such attacks, but they leave him very weak. He should get away to the Hills without any unnecessary delay. It makes me very sad to think of him as so unwell. Our calling upon you for help is getting to be much like the call of drowning men. It sometimes seems as though it would soon be too late. — My own health is better than when I wrote you last mail, & the members of my family are all well as usual.

Br. Abbott, with his family is now living in the house which was assigned him, at Satara. It had been rented, but the officer was suddenly ordered away to another station & thus the house was vacated, at the very time it was wanted. I hear that Mrs A. is pleased with the house.

Ramkrishnapant, the pastor of the church in Bombay has arrived at this place on leave. He comes mainly on account of the health of his family. I trust he may be of help to us at present.

You spoke of comparing salaries & Estimates. I presume your comparison has been extended to _all_ the missions in India & Ceylon. I would only suggest that, if we judge from what _we_ know, about prices, particularly day wages, this part of the country is more expensive than any other, where our missionaries are laboring. This fact should be borne in mind when the question of an increase of salary is under consideration.

But I can write no more today. With kindest regards to yourself & the others at the Miss. House

Yours Ever

A. Hazen.

Rev. N. G. Clark D.D.
Secr. &c
Boston

Ahmednuggur, Aug. 16. 1866.
Rec'd Oct. 12
Respecting Estimates

Camp Jamgaum 15 miles W. of
Ahmednuggur. Dec. 7. 1866.

My dear Dr Clark.

I wrote you Aug. 16. and in regard to my long silence since that time I have only to say that I have not found the time & strength which I felt that I could spare for this purpose. While the school was in session I found my time most completely taken up with duties that could not be postponed. At the close of the year, & after our annual meetings I was very much fagged, & took some time for rest. With the change of labour & of scenes, in connection with life in tents, & preaching in the villages, I am already having an increase of strength, though I still find that I cannot accomplish much that I desire to do.

Early in November Mr Bissell & I went on a tour in the Southern districts. One object in mind was to select a site for a new mission station in that district, in accordance with the resolution of the last meeting of the Mission. While we were on the tour we received information that a line of railway is speedily to be built through these districts connecting Ahmednuggur with the line from Bombay to Sholapore. We shall delay our decision in regard to a station until we learn the direction which the rail may take. It would be a great convenience could we make use of the line of rail for conveyance of supplies & the like. The question will naturally be decided in view of other considerations, but we must keep in view all such conveniences.

I do not suppose a house will be built in that district, at present; not until we are re-enforced, at any rate. But I regard the vote as indicating the wish of the mission to extend our operations in that direction. We should not rest until we have a line of posts, occupying the territory in the valley of the Sina river, & connecting Ahmednuggur with Sholapur. This part of the land seems committed to us, by tacit consent at least, so far as we can occupy it. To the N.W. we are already coming in contact with the missionaries of the Church Missionary Soc. One of the traveling brethren of that Soc. has even claimed Pimplas as in the field in which he operates. I urged the present policy of pushing our missions to the Southward, in 1864 & entered my protest against the vote placing Mr Chapin at Pimplas. My wish was that he be placed in this Southern region, either near to Ahmednuggur, or at a point to the North of our station at Sholapur.

After our return from this tour, which extended to a point 32 miles South from Ahmednuggur, we took a light pony carriage, & in the space of four days, saw the *four* stations at the North, spending one night at Rahuri, the next at *Pimplas*, dined the 3d day at Khokar, & passed on in the evening to *Wadále* where we spent the Sabbath, returning home on Monday by the village whither our brother, Rev. Ramkrishnapant, lately pastor at Bombay has now gone to live. The whole trip was a very pleasant one. We are better prepared to judge of measures affecting these stations than we could be without this inspection. We fully agree in the opinion that Pimplas should not again be occupied. I am astonished that a house, (& *such* a house) should ever have been built in that situation. Probably after this *most* costly experiment. (in life as well as money) the mission will be very cautious in regard to future building operations.

On the 4th inst. I started with my family for the purpose of visiting this Western field. A portion of this district were formerly regarded as belonging to the Seroor field, & was under my charge while I lived there. I anticipate gratification in again visiting the places where I preached 15 to 18 years ago. There has been some progress in this district, but the number of Christians is still very small. No missionary has ever lived here, and the amount of work by a missionary has been limited to a yearly visit, extending to 2 or 3 weeks only. A number of our faithful assistants have had their origin in this field and are now employed elsewhere. Only two men, a teacher & a licensed preacher, are now employed in the bounds of this district. The number of Christians I do not know.

Death of Bhagoba Pawar.

One of our Assistants from this region was Bhagoba. His home was in a village to the N.W. of our present camp. He first heard of Christ in 1841. The notice of his coming to Ahmednuggur is found in the account of Mr Ballantine which was appended to our last Report. At that time he was a man of 50 years or upward. He remembered the taking of Ahmednuggur, by the English, in 1803, as he was "a young man" at that time. He was baptized 30th May, 1841. There are but two members of the church now living who were then members. In 1854, during the visit of Dr Anderson & Mr Thompson, the first church was separately organized, & Bhagoba was chosen the first Deacon. He continued active in the service of Christ, so long as he had strength to get about, & do anything. I enclose a printed account of this brother, prepared for the Dnyanodaya by Vishnupant, the pastor of the Second Church. This will show the estimation in which he was held.

See addition A

There was a great crowd of people present at the funeral, Many who are still heathens respected him & came to do honor to his memory. In all the villages about here he was well known & many questions are asked about him. His influence will long live among these hills, in these little isolated villages. The people sometimes say to our assistants, that there is no one to come & tell them of the truth, now that B. had gone.

Admissions to the Church.

At our communion in Sept. the Sabbath after Bhaguba passed away, I had the pleasure of baptizing & receiving to the fellowship of the church, two persons. One was the aged mother of the tailor who was received last year. The other was a young man of good caste & standing among the Hindoos, a member of the school. He is a native of Seroor, & his first impressions in favor of the truth seem to have been received from our native pastor there, Sidoba. He has been in the school nearly two years and gives promise of much usefulness. The Sabbath before our annual meeting, two girls from the school were received to the church. One was a child of Christian parents & baptized in infancy, the other was the daughter of the tailor spoken of above. The whole family was in worship on this day, as she was the last of their number to receive the ordinance. Thus we are favored with a few accessions, & have occasion to thank God for mercy drops.

Our annual Meeting was a good one. It has left a very good impression upon those who attended. I enclose (B.) the account of the exercises as printed in the Dnyanodaya.

The "Union of the Churches" had some very interesting sessions. I shall hope to send you a printed account soon, of the principal subjects which came up for consideration.

We spent more than one day in examining the candidates for license as preachers. It was thought best for all the class who have been under instruction for part of the time the past four years to be examined. It was an interesting exercise, bringing out their deficiencies as well their manifest qualifications & thus I trust stimulating the young men to press on in their work. In addition to these seven men, another who was a member of the previous class & was not licensed at that time was examined & approved; and still another, who has been an assistant for a number of years, & who has been studying under the direction of Br. Abbott, was also examined & approved. This last man has proceeded to Satara to labor still under the direction of & in connection with, Br. Abbott.

Business

It comes to my remembrance *today* that in the multitude of other matters pressing upon me, I have neglected to ask of the Committee the usual *grant* for my two *sons*, Henry & William. I am aware that it is late to make the application, but I beg the Com. will kindly overlook the neglect, & make the usual grant to them. The money may be sent to ~~my sister Mrs Stoddard~~ L. D. Hazen Esqr. Barnet, Vermont. ~~at present. At least in my present uncertainty about their circumstances, I think of no better way.~~

May I ask you, as a friend, to look in upon them at sometime, when you visit Vermont. I suppose they will be prepared to enter upon a College course, next Sept. & I should be glad of any suggestions from yourself in regard to the *College* which they had best enter. I do not know how their expenses are to be met, but I trust some way may be found.

Your letters of Oct. 2. & 16. came together on the 30th Nov. They have been submitted to the Mission & I suppose a reply will be prepared & forwarded soon. But in the meantime I may be permitted to express to you my own opinion. I am sorry the Committee take the view expressed in your second letter. As you say that, "no final action was taken," I have some hope that the matter may be again considered.

You will remember our anxiety that we might have the opinion or decision of the Com. before our meeting in Oct. As that was our last meeting for the year. it was necessary for us to provide for the school for the coming year. We accordingly made arrangements, conditioned upon the approval of the Committee of our action in July. In connection with Mr Haig. the teacher sent out by the C. V. E. Society. we agreed upon a standard of qualification for admission to the Normal school and a course of study. We also decided upon certain scholars who should be received to various classes. I do not now see any proper way for us to break through the arrangement. Some course may be suggested by the brethren of the Mission, but I am at a loss to see how, without treating Mr Haig & the C. V. E. Society with at least seeming uncourteousness.

If we say to the Society that we cannot co-operate, it seems to me tantamount to saying that there is no place for them to work in, on this side of India. The probable result of a refusal to make the experiment even, would be that Mr. Staig would leave India, so it seems to me, & to others of the brethren.

We made our plan, as we thought, so as to secure the advantages of having a trained Master for our school, and of all the aid which the Soc. might give in our own proper work, and at the same time to avoid all such disadvantages as could be foreseen from such a union. The Society does not stand in the position of a missionary Society. It professes to come in as an aid to all missionary efforts, in the line of schools. It seems as if the second decision of the Committee was made without a full consideration of the facts stated in my letter of Aug. 2d.

The plan was acknowledged as an experiment, & for the year 1867 alone, leaving us at full liberty to change the plan, or to retire from the co-operation altogether if we saw best, after the trial.

By the plan, the mission became the Committee of the C.V.E. Society. If any new plans should be "foisted in," it would be done by the mission. Or, if any other authority, — any "new men" — should attempt any such thing the compact with us would be at once dissolved, by that very thing; and we should be at liberty to follow out our own plans, & be fully justified in doing so, before the entire missionary world.

You speak of "some other plan & more in accordance with past usage". I was not aware that any *such* circumstances existed elsewhere, or that there was any "usage" that could determine our course. It seemed to me, as you expressed in a previous letter that we "must avoid entangling alliances"; & I certainly thought we were taking the most effectual course to accomplish that in adopting the plan represented to the Com. If any other plan is "more in accordance with past usage" it would be esteemed a great favor if, at least, the *outlines* of such a plan might be indicated to us. With all the light we had, we fixed upon the present plan, & the consideration I have been able to give to the subject since July, has but confirmed my impression that some such plan is a wise thing in our present circumstances.

Excuse my writing thus much. I trust the Com. & the mission may be rightly guided in this matter.

I am, with kindest regards, Yours &c.

A. Hazen

Ahmednuggur, Dec. 7, 1868.
Rec'd Jan. 21, 1867.
Ans'd Feb. 1.

[illegible]

Ahmednuggur, Jany. 3d 1867.

Rev. N. G. Clark D.D.
Cor. Sec. A.B.C.F.M.
My dear Sir.

Your letter of Nov. 8th 1866 enclosing the appropriations to this Mission for 1867 was received Dec. 29th.

We are grateful to the Prudential Committee for so fully meeting our wants in regard to our work. But yet we find at the close of the year, that prices have risen so much that we must ask a special grant for our helpers, to aid them this year. This we do in another letter which is not ready for the mail today, but will be forwarded next week. It is proper to state that this appeal for aid was prepared before your letter was received.

We feel a degree of disappointment that the Committee do not grant us the additional allowance for salaries that we asked for. The change in the commercial world has apparently increased the difficulty instead of lessening the cost of living. There is no question but what the need of an increase of salary is greater now than it was in July. Those of us who were not very urgent at that time, are now of opinion that we cannot get on without it.

The failure of the rains has something to do with the difficulty; but there is little room for doubt that the cost of living has permanently increased.

You say "that the Committee are ready to make the increase asked, if it is now needed." Feeling that the necessity is very pressing the Mission has approved the following Resolutions;

"I. That in view of our present needs, we renew the request to the Prudential Committee to make the increase to our salaries which was asked for at the meeting in July.

II That pending the reply to this request, the Treasurer be authorized to pay salaries at the rates agreed upon at that time."

It is a little irregular to take the action of the second resolution, but the necessity is upon us. We regard your letter as a sufficient authority. And if this action does not meet the views of the Comm^e. we beg their kind consideration & indulgence in the case.

I have before me the views of six of the brethren approving these Resolutions. It is not yet time to hear from the other two, who are at Satara, in reply to my letter asking their opinions, but there is no doubt in regard to their agreement in this request, so that we unitedly ask for the increase.

I hasten to send this letter by the first mail so that the question may be decided as soon as possible. In behalf of the Mission.

A. Hazen
Treasurer

P.S. by A. Hazen privately.

My dear Dr Clark.

It may do no harm for me to say, in addition to the above that I have been unable to make both ends meet; any time since I returned to India in 1864. I am alarmed at the amount of my borrowings, but I hope not to be entirely swamped.

I wrote you for the mail of the 14th Dec. in regard to the school. A letter is now in preparation for you, giving the present views of the mission. Your letter of Oct 25 was recd here 14th Dec. I think, by the aid of that grant we shall be able to continue our arrangements with Mr Haig until we can hear from you. Mr. Haig has no school separate from ours; and there is nothing to which we can send students in the form mentioned in your letter. I hope the Mission letter to you will be ready for the next mail.

I enclose in this, the published minutes of the meeting of the Union of the churches, of which I spoke in my last letter. Our report we shall hope to have early soon. We have never yet heard whether copies of our report for 1865 reached you. They were sent by the overland route, I think, in April. They had not reached Boston, when Mr Bissell left in Aug. & we have heard nothing from them since. We are all well as usual, with the exception of Mrs Wood, she is a great sufferer, occasionally; and the physicians are not agreed as to the character of the disease. We fear she may not be able to attend to mission duties.

Mr Dean, I understand, is preparing for an early departure for America. With kindest regards.

Yours &c

A. Hazen.

Ahmednuggur, Jan. 3. 1867.
Rec'd Feb. 25,
[illegible] Feb. [illegible]

Rev. Dr. Clark   Ahmednuggur. Jan. 11. 1867
Sec. A.B.C.F.M.
My dear Sir.

I wrote you 3rd inst. giving the action of the Mission, in regard to salaries. We ask the Com^e. to grant us allowances at the rates agreed upon at the meeting in July; and the Treasurer is authorized in view of your letter of Nov. 8. to pay salaries at these rates, until we hear from you. I trust that letter will reach you in due time & that the matter may be soon arranged. At the time I wrote I had the views of six of the brethren. I have since received letters from the other two. We all unite in making this request. Mr. Abbott says that prices are rising at Satara, and we may need a "famine fund" "for ourselves as well as our assistants." I think prices here remain about as they were, three weeks since.

I suppose Mr Bissell sends by today's mail, the letter asking for a grant to help our assistants over this time of difficulty.

The letter which I have prepared in regard to the school, I shall hope to revise in season to send next week. At present we have a mail every week, though the intervals are irregular & so we cannot call it a weekly mail.

I am afraid you may think there is a discrepancy between what I wrote, privately, last week, & what I wrote in my letter of Aug. 4. regarding increase of salary. The simple explanation is, I was much more alarmed at the extent of my borrowings & anticipations of salary at the *end* of the year, than I was in July. This is at the end of 3 years since we left America.

I wish to say a few words in regard to the effect upon young men of receiving their school training in this *city*. I think there may be some views held in *Boston*, which are not *founded* on *fact*.

Let me state, at first, that I am not opposed to the plan of removing the Catechists' school to another station. I *favor* it, under certain circumstances, but *not* on account of any supposed injurious *city* *influences*. At our meeting in July, I urged *two* things. The question was the supply of *Rahuri*, on the departure of Mr. Abbott. I urged 1. that *I* be sent there; the question of one of these schools going with me, would have been next in order. The brethren did not favor this plan. I then urged as strongly as I could, that that station be retained open, until the coming of Br. Bissell, and we could learn the views of the Com. in regard to a removal of the school. I thought *that* the most desirable and available station. The result of the discussion was that that door was shut.

You refer in your letter of Oct. 23d to a statement of Mr Harding, in regard to the difficulty of getting men to go to other stations. Mr Harding had no reference to rural stations in his letter; but to the difficulty of getting men to go willingly to distant places, like Satara & Sholapur. The inference that they are unfitted for rural work, because of their training in the city is altogether unfounded. Our brethren at the rural stations have no difficulty in employing all the men they want, if the men are ready for employ. The tendency is rather the reverse of what you suppose. If our young men prefer city life, we should expect to find them here, waiting for "openings". But such is not the case. We have only those whom we employ, I suppose we should have no difficulty in finding men to come here, if we had vacancies, but they are not here now.

The difficulty Mr H. refers to is not one in any way connected with our training here, Rather, it arises from a sort of clannishness, an unwillingness to leave their own region of country. I assert that the men who have most profited by their training here in the city, are *the* men most ready to go *any* where, & work, where the *Lord* calls them.

These Hindus, the low-caste men especially, have very strong local attachments; the wives perhaps stronger than their husbands. So that when a man has *fairly* made an attempt to go to a distant post, & labor, it often results that homesickness on the part of himself & his wife, has brought them back; and all the "training" we have been able to give has *not* sufficed to eradicate this feeling. But the tendency is to *that*, & not the opposite.

Last year I wished to employ a teacher at a village 24 miles S. of this. A young man, who had been in the school the preceding year, was then living without employment 24 N.E. of this. I employed him, & he has managed to hold on since then; but he has several times intimated that it would be better if he could be employed *nearer home*, (*not* nearer the *city*). I heard a few days since, that Mr Ballantine, once wished to place one of our *best* young preachers, in a village in the Western district. The man went there, but he *did not like*. He must get back to his *own region*, though he was there not more than 20 miles distant. The training of the school, at this city tends to break up this feeling. But yet the inference is that helpers should be trained so far as may be in the fields they are to occupy, such as Sholapur, & Satara, as *well* as here.

‡ It is difficult to characterize these socalled "city habits". The word seems to convey a different idea out here from what it has at home. If there is anything which disqualifies a man from going pleasantly and happily to live & labor in a village, I have yet to learn it.

A man who has been employed as teacher in the city for 6 a 8 years, & who was before that a scholar here, for some years has just gone to a village. He feels that it is a _promotion_ to go to a place where he is expected to preach in addition to teaching his little school. His _pay_ remains the same, though he says it _costs_ him more to live there than here. I mention this to show that things _differ_ out here, from America. _Grain_ is at present _cheaper_ here than it is in the villages.

Are good _clothes_, "city habits"? We wish to have our people dress so that they may respect themselves, & be respected by others. This, whether a man lives in the city, or in a _hamlet_. The pay we give allows _no_ _more_ than this. Nothing _more_ is seen in the city than this.

Is the use of good language a "city habit"? We try to have our young men speak accurately. Our people are none the less acceptable in the villages if they cease to use their _patois_, & vulgarisms. It is really a credit to them, if they speak so that men (Brahmans & others), while recognizing them as _Christians_ ask, "were you a Brahman before you became a Christian?" (A fact, by the way having some bearing on the *race* question). A preacher from the *Mang* caste was asked, only the other day, if he were not a Brahman. I was asked a few days since if a preacher, whose father was a *mahar*, were not a *weaver* by caste. (*high caste*)

As regards food, I doubt if there is any perceptible difference in what the people eat, when here, & when in their villages. There is a market here, & they may get greater *variety* of *greens* to eat with their bread, & once in a while a little *meat*; but the substantials are the same.

I had the idea, until recently, that *Rahuri* would be the best place *away* from Ahmednuggur for a theological class, whenever we should form another. But I have since learned that there are *few* villages that can be reached easily. R. itself is not a large place, & other villages are 5 & 6 miles away. In the vicinity of Ahmednuggur there are some *twenty* villages within *six* miles. These, with the different parts of the city itself afford fine preaching opportunities for men in training to be preachers.

We do not propose to form another class at present. We wish to see some of our present men settled as pastors if possible.

With kindest regards,
Yours &c
A. Hazen

Ahmednuggur, Jan. 11, 1867.
Rec'd. Feb. 25.

Ahmednuggur. Jan. 14. 1867.

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.

My dear Sir.

Your letters of Oct 2. & Oct 16th in regard to the uniting of our Catechists School with the Training School of the Christian Vernacular Education Society were received together on the 30th November.

In view of these letters it was the opinion of the brethren of the Mission that a farther representation of the case should be made to the Pru. Committee.

In our present weakness, with no immediate prospect of reenforcements from home, it seemed to us important to secure all the aid we can; from men able to work. And we trust the Committee will, on farther consideration, allow us to carry out our plan, at least for the present year.

Mr. Haig has already rendered us valuable assistance and if he should be willing to continue on in these relations, it was the opinion of all the brethren that we should ask permission to carry out this arrangement. One brother thought we should "thankfully receive the services of Mr. Haig as teacher," though "he should have no farther responsibility with the School.

Ahmednuggur, Jan. 14/1867.

until we hear again from the Comᵉ at Boston."

While these two letters were passing around the mission for consideration, we received on the 14th Decʳ. your letter of Oct. 23ᵈ. notifying us of a grant by the Prud. Comᵉ. of Rs 750. for "support of students in the Training School of the C. V. E. Socʸ."

This grant seems to furnish a solution of the question; at least so far as this; that we have the liberty to support scholars to the extent of the grant. This grant is unaccompanied by conditions.

On the 29th Decʳ. we received the appropriations for 1867. In these no mention is made of the above grant; while the sum asked, in our Estimates, for the Catechists School is allowed. We conclude that we have leave to use both sums, if we see fit.

The Comᵉ should have in mind the fact that Mr Hoiz neither has, nor has had, a school separate from ours; and that it would be difficult for him to secure one, without our co-operation.

We who are now here do not regard ourselves as in any way responsible for the decision of the C. V. E. Soc. to open its Training school here. But I think it was understood that the mission would give its countenance to such a school, and would co-operate.

if it could do so without changing its distinctive features or its policy. With such an understanding we gave a cordial welcome to Mr Haig. We understood that he came with the professed design of aiding us, in an important part of our work, and in so doing would consider himself as occupying the subordinate sphere of Education.

The reasons which led the C. V. E. Soc. to select this place for their school, are not difficult to see. That is a Vernacular. Ed. Soc. In this vicinity is to be found the largest number of native Christians, speaking the Marathi language, in the Presidency. Here would be found the largest number of young men to be trained as Teachers. From the number of Christians educated and thinking men found here, a more decided Christian influence is probably exerted upon students & young men. If other Societies were to send men here for training, we should expect that they would feel the effects of such Christian influences.

This place having been selected for the school, the question for the mission was, shall we get all the aid from it that we can; or, shall we simply let the Society struggle on in rivalry with our established school?

We have the same object in view as the C. V. E. Soc. has. Perhaps the name of our school may mislead a little. In training men for our work, we take such as we can get; young men without education; children of Christian families; occasionally a man of mature years. These last, of course, we can hardly expect will ever rise to a higher position than that of Scripture reader. Of the other two classes we have more hope. We wish to train them for Catechists and Teachers. Occasionally it is found on trial that a man is not fitted to be a teacher, while he may be useful as a Catechist. The great body of our men we wish to test, by putting them at work, in the first instance as Teachers. If they shew a capacity for it, — that they are "apt to teach," — we are encouraged to try them in the higher position. Our Theological students have been from our best Teachers. Some who have gone through the more extended course of study are still employed in Teaching.

Again, the pastors of our Churches must be men who can superintend Schools. The training in a Normal School is therefore just what we desire for the greater part of the men whom we employ.

The Mission decided, at our last meeting, not to form another Theological class at present. But whenever the time shall come for another, it can be called together, and taught by a missionary, having still the advantages of the Normal School in part, precisely as has been the case with the two classes which have been over the course of study. The first Class. & the Second for a part of its course, were taught by a missionary who had no connection with the school. Both classes pursued some studies in the school. This could be easily arranged in the future. Or, if preferable on other accounts, such a class could be formed at another station.

We judge from the grant made, in your letter of Oct. 23d that the Prud. Com. agree with us, in the opinion that it is desirable to make use of the C. V. E. Soc. in the training of our teachers. The question then arises, Shall this training be under the direction and control of the Mission, or be separate from it? Shall the Mission retain in its own hands the wages to be paid to teachers & stipends to scholars, the studies to be pursued, particularly the Scripture teaching; or shall it all be given up, and we be satisfied simply with the examinations. If the Society were willing it should seem to be the best plan for us to assume the care of the school, in the form of a Committee. We should thus secure the school from taking any course that might be thought prejudicial. We should ~~thus~~ secure the attendance of the students upon our Sabbath services. We could make use of them as we should find occasion.

_We_ might not have proposed any such plan ourselves, but when the Agent of the Society made the proposition _to us_, it seemed to be a fair arrangement for both parties; one which, so far as we could see, would obviate difficulties, & secure all the advantages which we could hope for. This plan proposed by Mr Haig at our meeting in July, after careful consideration, received the unanimous approval of the brethren present, and it is understood met the views of the two brethren who were not here.

Nor, is the Union an advantage only to the Mission. It is of great value to the Society. It gives it at once a field for its operations. It secures the supervision of a competent Committee on the ground. It also secures the permanence of its work, so long as it is conducted on its present principles. Suppose the Soc. to institute an independent school, and then their teacher be taken sick, or removed. The entire work comes to a stand-still. Another man must be selected & sent out, must learn the language & get into the work. Meantime all operations cease. Under the proposed plan of union the Mission would be very apt to carry on the work – which is its own work – without a damaging delay.

In our present circumstances we have invited Mr Haig to carry on the school on the basis adopted in July, and with the course of study agreed upon at the meeting in October, until such time as we can hear from the Lond. Comᵉ again. We consider that we have permission to expend the *Rs 750* granted in your letter of Oct. 23ᵈ in this way; and that there is no need of *our* opening another school on the appropriation for support of ~~[illegible]~~ scholars in the Catechists School, just at present.

We therefore ask the Committee to sanction this, and allow us to try the experiment.

We enter into no contract with the C. V. E. Society nor with Mr Haig. We consider ourselves at liberty to withdraw from the connection *at any time*, if we find that matters are not properly managed, or if we are asked to assent to any principles or practises which we do not approve. It is difficult for us to see how the Mission can possibly be compromised, or its independent action restricted, by such a union.

I should state that up to the present time, Mr Haig has had no official notification from his society that it assents to the proposed union. He has only the assurance from the Officers that there would be no difficulty. If the Soc. disallows the union, our course is plain. But Mr Haig feels that the present plan is the only one that offers encouragement in his work.

Since the annual meeting Mr Haig has been engaged in teaching a class of teachers of our common schools. We shall look for the results of this in days to come. The Mission feels under great obligations to Mr Haig for the training which this class has received. He has further suggested that he might visit the schools at our various stations, say, once a year, and endeavor to arouse more interest on the part of parents and scholars. In such ways as these he is doing, and proposing to do, that which we are very glad to have done by a competent person, in aid of our work.

In behalf of the Mission, Yours &c.

A. Hazen.

P.S. The above letter has the approval of all the brethren of the Mission.

Mr Bowen writes "[illegible] in regard to the statement at the bottom of the 2d page;

"The choice of Ahmednuggur was made after consultation with all the missionaries in the Marathi field, including of course the American brethren. It was the opinion of the majority of missionaries that Ahmednuggur was the best place. Mr. H. Ballantine, Mr H. W. Ballantine, Ramkrishna V. Modak, were, beside myself, present at the meeting of the Bombay Committee, May 1864, at which it was decided to recommend Ahmednuggur to the C. V. E. Society."

I thought you would be glad of this testimony from one who knows most of the history of the case.

I trust we may soon hear from the Committee. This is due to Mr Haig as well as ourselves. The school is at present in our building, & matters are going on exactly as if the school were wholly ours, with the addition of Mr Haig as head teacher. The native teachers are our men, all the scholars are from our stations, and are the men that we should wish to teach ourselves.

I shall keep you carefully informed of any changes. Mr Bissell will take charge on my departure for the Health Station at Mahableshwar, the latter part of next month.

We are all in usual health. My strength is soon exhausted but I am not "laid up."

With kindest regards to yourself & the gentlemen at the Rooms,

Yours Ever, in the Lord
A. Hazen

Jan. 16th 1867

Ahmednuggur, Jan. 14. 1867
Rec'd Feb. 25. 1867
Ack'd March 20/67
Mr. Hazen

Rev. N. G. Clark D.D.
Boston.

(copy)

"Mahableshwar, March 11. 1867.

My dear Mr. Treat,

I have not forgotton your request, that I should select a preacher to be supported by the High St. Sabbath School in Providence. Soon after receiving your letter, I selected the person, whom I would recommend for the donation; but it has seemed impossible, in my various cares and duties, to get around to the work of writing. I take up this among my first duties, at this rest-station.

The name of the preacher is Dhōndiba Waghchoure. His station is Parner, 20 miles West of Ahmednuggur.

D. is the son of Christian parents. He was baptized about the time his father was, being then a little boy. He remembers the occasion. His father is still living, and maintains his Christian character. D. was taught in our Christian schools, and for several years past has been employed as teacher of a village school, or as a preacher. Some years since he had a small school at a village six miles S. from Seroor. One night a mob of the villagers made an attack upon him and another Christian and beat them severely. They hated the very name of Christian, and had threatened to kill D. before. For a time his life was in danger, but God kept him, and he has been permitted to testify for Christ in various other places. The villagers who had stirred up the mob, and the leaders were punished by the magistrate, but it was not thought best to continue the school there, and so D. removed to another place.

For four years past he has been pursuing studies for half the year, in the class of men under training for preachers and pastors. The other half of each year has been spent in preaching, and direct evangelical labor. The members of the class have also preached often, while pursuing their studies. In all his studies D. has been faithful and diligent. He has acquired a good knowledge of the Bible, and has ability to defend the truth.

At the meeting of the "Union of the churches" last Nov. he came forward with the other members of the class as a candidate for license to preach the Gospel. His relation of christian experience was interesting, though with nothing very marked. His christian course had been that of the placid stream, gliding between sunny banks. He had not been thrown into the whirlpools of temptation, nor tossed by the storms of doubt. His growth as a Christian had been even and perhaps somewhat slow. It was pleasant to see the evidence that there had been growth, and that the man was in appearance, a mature established Christian. He was approved, and received the license.

Baptized in early life, he has never known by experience the force of this system of idolatry. He may not be able, as some, to speak from personal knowledge regarding this, but perhaps he can more fully dwell upon the love of God in Christ. So far as I have been in a position to judge his sermons and addresses have much of Christ in them.

D's labors are not confined to one place. There are no Christians at his village. One or two profess to "believe." The great body of the people there reject the truth, and are not willing to listen even. A number of Christians live in a village 3 miles East, and D. usually preaches there on the Sabbath. During the week he visits several other villages for the sake of preaching. Some of these are among the mountains and he has only a rocky foot path by which to reach them. In such places the simple minded people often hear the word gladly. In other places there is more or less discussion, or, the people refuse to hear.

D. keeps a daily record of places visited together with notices of the gatherings, of the passages read and the like. The numbers in the audiences vary very much. At times the report will mention an attentive audience of sixty, and again it will be with the exercise of some tact that he gets ten together; and yet again he may spend his hour in conversation with but one or two. It is by no means certain that these are not the most important and hopeful opportunities. Of some persons the reports speak as showing much interest. It leads one to hope that the truth has really a hold upon them, and that they are trying in some measure to walk according to it. In other cases the people send him away with the word, "we do not wish to hear anything you have to say." In one place the people began upon him in this strain. "Why should we listen to you? You are paid for coming here. Come and work as we do and we will listen, and assent to what is true." His reply was that he brought the gospel to them without money and without price. There are some at this place who show a degree of interest, but they also find many "excuses."

Can you realize how much grace a preacher needs that he may be "always abounding" in this work of the Lord? Is not grace needed, when the "fruit" is long delayed – when the great mass of hearers simply reject the truth at once – when those who are partly convinced find some excuse ready, for not embracing it – when the same objections have to be replied to, day after day - in such case to set forth still and ever, Christ and Him crucified, as the only hope for man? Will you pray, not for D. only, but for our other preachers also, that they may have this grace, and be faithful to the end?

Yours in the bonds of the Gospel
(Signed) A. Hazen."

Providence.

Mahabulwishwar March 11. 1867.

Rec'd Apr. 22.

Ahmednuggur, July 6. 1867

My dear Dr. Clark,

Mr Bissell and myself have recently been consulting with Mr Haig, in regard to the arrangements which should be made for the *school* for the next year, 1868. The *result* of the consultation is, that we shall recommend the *mission* at its meeting 16th inst. to ask the Prudential Committee to allow the present arrangement to continue.

We propose this as the best course now open to us.

The C. V. E. Soc. do not find premises that they can *rent* suitable for a school. It is thought that they may proceed with the erection of buildings next year, so as to be ready for separate action in 1869. When these buildings are ready, we shall be prepared to fall in with your plan; viz that of sending a few young men to be trained as teachers under Mr Haig. But in the meantime it is our wish to make use of the advantages offered by the C. V. E. Soc. & specially of Mr Haig's ability in teaching, so far as may be.

Mr Haig's first proposal was to *rent* a portion of our school building, & to take our principal native teacher; thus making the C. V. E. Soc responsible for the *two* upper classes, & the *mission* for the preparatory class & the primary department. The C.V.E. Soc. would thus secure a building, & a school that they could call their own. This plan would leave the school in much the same position as at present so far as the course of study & the other arrangements are concerned; it being understood that a committee to be appointed by the mission, would act as the local Committee of the Soc.

Mr Bissell & I told Mr Haig that we could not recommend the mission to assent to this plan. We see grave objection to renting our premises. We stated that, as the Normal school plan has worked well thus far this year, we were prepared to propose that it should be continued for another year, with the distinct understanding that the Soc. will arrange for premises of their own during the year, so as to open a school of their own, distinct from ours, in 1869.

Mr Haig assents to this arrangement, so far as he is himself concerned. He regards it as the only plan, at present, whereby he can continue his labors as a teacher. He has already written to the Secy of the C.V.E. Soc, asking their sanction.

The matter will come before our mission in this form, Mr Haig's paper, addressed to the mission, and the remarks which Mr B. & myself have made upon it.

I write by *today's* mail, in anticipation of the action of the mission, that we may secure an answer from you, if *possible*, before our meeting in October. Supposing the *mission* to assent to our proposition, to recommend the Prudential Committee to continue the present Normal School arrangement substantially, for one year more, will the P.C. feel that there are insuperable objections, & that they cannot consent to this course? If so, and you can write us so that we can receive the information by the 20th Oct. we can then adopt the necessary measures, & not go on contrary to the wishes of the P.C.

We propose this as a temporary measure simply. A permanent plan of union does not accord with the wishes of the C.V.E. Soc. nor with those of our Com. as we understand it. I think it is better if we can work separately & still secure the advantages of union.

It should be borne in mind that we are still very weak in numbers. Our new brethren cannot be expected to get into the work before the close of 1868. The present arrangement allows the missionary to be free, for direct preaching labors, as he could not be with-school to look after.

We have the matter of a separate class of Catechists, or of men preparing to be pastors, under consideration. The arrangement with Mr Haig makes it more feasible to provide for such a class or classes.

Trusting that this matter may receive your early attention, & referring to the coming action of the Mission for details, I remain, My dear Dr Clarke

Yours very truly

A. Hazen

Ahmednuggur
July 6
Rec'd Aug. 10/69
Ans'd " "

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.
Boston

for ..

Bombay, July 24. 1867

Rev. N. G. Clark D.D.

My dear Sir,

I enclose with this letter the Estimates of the expenses of this Mission for the year 1868. I trust the statement is made sufficiently in detail to enable you to judge of each case.

The increase in the pay of assistants and of teachers is what has been made necessary by the high prices. This explanation covers a part of the increase on the II & III items, over the Estimate for 1867.

We also wish to employ six more teachers than we asked for the present year.

By a resolution upon our Minutes you will see that we request the Prud. Com. to sanction the present Normal School arrangement for another year. I wrote you, 7th inst. in regard to this plan, and at present have only to add, that, in case the plan is assented to by the Com. the grant may read, "Rs1000 for expenses of Normal School", it being the arrangement that the C.V.E. Society will be responsible for a thousand rupees, as their portion of the expenses. It seemed best to the brethren to make up their *Estimates* in the usual form, as the matter is still tentative

In addition to this we ask for a grant for a station School at Ahmednuggur. This grant is intended for the support of pupils in the Primary School. — We ask for *five* station schools in all.

I have classed *three* of the helpers in the Rahuri District as *Candidates*. These have been *asked* to become *pastors*, and we hope they may be ordained before the close of this year. As the number of helpers is very large in that district, it seemed to me to be proper to make a separate item of these.

I think the request for *Rs1630* for new buildings will commend itself to your approval. These asked for, are much needed. We at Ahmednuggur had intended to ask for a grant to enable us to rebuild our Catechists' School House, but have concluded to postpone our asking till another year. A new building is very much needed. When our reinforcements get into the work, so as to give us a little more leisure we shall wish to proceed with this matter.

It has been thought more convenient on the whole, to make a separate account of the repairs needed, on the buildings at the health station on the Mahableshwar Hills. Last year we proposed to assess the sum as rent upon the persons who might occupy the houses. It is the opinion of the Mission that those buildings should be kept for the use of the members of the mission; consequently a rent account is less satisfactory than an account of money actually expended for repairs. The sum will vary from year to year. For 1868 we ask 570 rupees, under the V item. Travel for health and for the individuals who may go we ask simply traveling expenses.

I have to ask of the Prudential Committee that they will sanction the sum of Rs 125 per month, as personal allowance to Br. Harding since the death of his wife. By our rules we are authorized to pay a widower a sum not exceeding 20 rupees more than the pay of a single man. When the rule was made, the rate for a married man was 120. for a single man 80. & with Rs 20. for a widower Rs. 100 or 20 less than a married man. Our salaries have since been raised, so that a married man has Rs 145. I suppose the spirit of the rule would require 20 rps less for a widower or Rs 125. as we propose. At any rate this sum is no more than the needs of Br Harding at the present time.

We were in session just a week. The preparation of these Estimates required the most time.

Br Harding was unable to meet with us in consequence of the sickness of his infant. The child is now recovering. We shall return to Ahmednuggur tomorrow. I trust the little visit here has been beneficial to all.

We are hoping for a favorable year for crops, but the best native judges say that we cannot hope for much relief from high prices for months to come.

We hear that it is proposed that Mr Atkinson come to England & thence by ship. would suggest that the best way for such a small family is to come by the Red Sea.

With kindest regard, I remain,

My dear Dr Clark

Yours Ever

A. Hazen

Bombay, July 24. 1867.
Rec'd Sept. 3.
Ack'd Oct. 1, '67 [illegible]

Ahmednuggur, Oct. 25. 1867

My dear Dr Clark,

This mail takes to you the request of Br. Harding for permission to visit America, in the early part of next year, and the unanimous vote of the Mission upon that request.

I have to request of the Prud. Committee that they grant me permission to send a portion of my family to America at such time & by such opportunity as shall seem best. I do not at present ask the assent of the mission to this proposition, for the reason that I consider it doubtful whether we shall wish to avail ourselves of the opportunity afforded by the return of Br. Harding. That asent will be granted at any time, but it takes several months to get the requisite permission from the Prud. Com.

When in 1863 we were making our arrangements to return to India with our daughters, it was with an understanding that we were to stay three years. The health of my wife & daughters has been quite as good as was anticipated. My daughter has been of much assistance to her mother in missionary work, in teaching the girls, & the women. Her

Bombay, July 24. 1867.

sister has also begun to teach a little recently.

We have been desirous of retaining them with us as long as we might with safety. But the necessity for their return to America may become apparent at any time. And it will be necessary for the elder to return to America before a great while for the purpose of pursuing her studies. Hence I make the above general request in order that we may be able to take advantage of any favorable opportunity that may occur in 1868 or 1869.

The Mission has voted that I be stationed at Sholapur on the departure of Br. Harding.

We regard that as one of our most important stations. The work is now in such a state that it would appear hazardous to leave the station without a missionary. There is danger of the city being occupied by missionaries of other societies if we leave it for any time. The place is so important in itself & so readily accessible by rail from Bombay that the S. P. G. missionaries would be very likely to step in at once if we gave them the opportunity.

I feel, and I think others also feel, that there is great need of our remaining at this place. Mrs Hazen & her daughters are especially needed in the girls' school here, and for the work of instructing the large number of Christian women here. But we shall go cheerfully to this new field of labor if the Lord call us thither. The burden which will rest on Br. Bissell after we go is far greater than any one missionary should attempt. We hope for the continued aid of Mr Haig in one department of our work. Perhaps he may be able to do even more than he has done during the past year.

Mr Atkinson has been assigned to this station for the purpose of studying the language. He will be able to give advice & perhaps attend to some of the business of the station while studying.

Perhaps we have never been so weak as a mission as we are now. Our annual meeting is now in progress. Only seven brethren are here. Four of our stations are unoccupied. Br. Bruce is expecting to be absent after the 1st of Jan. next, for some months, in order to restore his health. When he leaves there will be but one missionary in our entire northern field, of four large districts. We are glad to welcome Br. Fairbank back from his year's rest & recreation on the Palneys, with vigorous health. We show our appreciation of his new vigor by assigning to his charge his own former station, & also another ~~one~~ district of nearly the same size. We greatly need the presence of Br. Barker. We hope he may soon return to resume the charge of his field, the one he was the first to occupy, Khokar.

This week we have tidings of Br. Munger's health which awaken apprehensions. He felt the infirmities of age so much that he decided not to attend our meeting. He preached last Sabbath evening in the Free Church, with his accustomed energy & power, but the effort was apparently too much for him. He came home bewildered, not knowing where he was, nor remembering what he had been doing. A physician was at hand, but he did not recover his memory till near morning. By our last accounts he was nearly as well as usual with the exception of severe pain in the left side. I suppose that at his age such attacks are not to be considered uncommon, or unusual, but we pray Spare thy servant O Lord.

The future of Mr & Mrs Ward is still uncertain. We feel that while her health is so doubtful we cannot place him in any important position. At the best he will need to spend most hot season on the Mahableshwar Hills on her account.

// We shall endeavor to do more & more through our native agency. I suppose propositions will come before the "Union" at its meeting next week, to arrange for the ordination of several pastors. They will all be on the principle of the church assuming a proper proportion of the support of a pastor. Our meetings × (anniversaries) ‡ with the native Christians are now in progress. Today the subject of self-support has been very prominent. The leading minds in our community take very strong ground in the matter. One address today ~~showed~~ that the churches could support all their institutions. How much may be accomplished we do not know; but at this present writing it seems to me that our people will certainly take a very gratifying step in advance. It is something new for our people to be saying that the "help" which the mission has given them has proved a "burden". ~~It has been~~ like the mother carrying the child after it was fully able to walk. The mission has been advised by them to withdraw its supports as fast & as far as possible. These are statements by our native brethren, the result of their own thoughts, ~~entirely~~ unsuggested by anything that has been said by us. directly. The statements went beyond what *I* had thought *possible* for our people. You will hear more of this. We endeavor to keep the thoughts fixed upon our great Master & to lead our brethren to *feel* His *constraining Love*.

It has been very gratifying to me to witness the harmony & unanimity of feeling with which the brethren of the mission enter into your suggestions (those contained in your letter of June 28(?)) Our protracted discussion of that letter in detail was exceedingly interesting. I have no doubt your suggestions have done us all good. I feel that they are in the right direction.

Your letter of Aug. 20. was received 11th inst. We are glad to learn what you tell us of Mr. Atkinson and are thankful that the Comn. assent to our proposition for the continuance of the Normal School arrangement for another year. The *necessity* is upon us for the present, in our feebleness.

We must still *urge* upon you the imperative necessity of sending us ***help***. I do not know as anything can show this more forcibly than the necessity which the brethren feel, that I should leave this place, to undertake the duties at Sholapur.

With kindest regards. Yours most truly

A. Hazen

Ahmednuggur, Oct. 25. 1867.
Rec'd. Dec. 3.

Ahmednuggar, Nov. 8. 1867.

My dear Dr. Clark,

I sent a letter to you on the 25th ult.

I have to request at this time that the Prud. Comm. will make the usual grant to my son William for the year 1868. He is in Dartm. College.

My son Henry is also in College and needs a grant perhaps as much as his brother. He is however past the age of 18, the limit to which the rule applies. If in consideration of the fact that he is pursuing a course of study, it should seem proper to the Prud. Com. to make a special grant to me on his account, it would be most gratefully received. Any money may be sent to L. D. Hazen Esq. Barnet, Vt. who will account to me.

My last letter was sent while our meetings were in progress. The position taken at the public meeting, by our leading men, on the subject of self-support was very gratifying. I hope to send you hereafter a translation of some of the addresses.

At the meeting of the Union 28th Oct. calls from seven churches, & the answers from candidates were presented. Arrangements were made to proceed with these ordinations, and they will take place soon.

We propose to have a series of meetings at each place, to continue at least six days, and we hope a good impression may be made. At least two missionaries & two native pastors will be present beside a number of helpers.

There was some discussion in the Union, on the matter of self-support. After the stirring addresses in the public meetings, and after seeing the alacrity with which men came forward to pledge a contribution of the tenth, I had hoped the Union would at once *start* a system which would soon grow into entire self support. The plan which met with most favor was substantially the following; that each church should be expected to raise what it could, - those that have pastors should pay to *their* support, & those that have not should pay into a common fund, to this fund also the offerings of the pastors themselves & of others would go. the Union by its officers would then make grants from this fund to make up any deficit in the pay of the pastors. It was hoped that with proper effort such a fund might be large enough at first for all the immediate drafts upon it.

But when the question came up for decision, our brethren pleaded their inexperience of all such business, and their ignorance of how much might reasonable be looked for, as the proceeds of the *tenths*, — that they should still have to look to the mission to make up any deficiency there might be, & therefore it were better that the matter remain in the hands of the mission, for the present. The plan finally agreed upon was that the mission should take charge of the fund for *this year*, that all tithes & collections should be paid in to the mission by the various church-treasurers, & that the mission pay all salaries, & *credit* to the fund in case the payments in are *more* than enough to support the pastors, & making up the deficiency in case they fall short. After a few months experience in this way we shall be able to judge how much may be hoped for, & can then form a plan for the successful operation of a fund. If it should be needed they might apply to the mission for a "grant-in-aid"

I was sorry when the matter took this turn, but as there was a good deal of timidity apparent in regard to ordaining the men & on the part of the candidates as to assuming the pastorate, it seemed best to yield this question of support for the time. Perhaps it would have been better to have *insisted* upon the work being commenced at least, at this time. As it is, we must work the more earnestly with the separate churches, & in this way I trust no harm will result. I think, if the matter is properly pressed we shall be able to put affairs on a satisfactory basis another year, & we stated that the mission would assent to the plan for this year only.

The "timidity" I speak of appeared most plainly on the mis. At one session, supposing the "Union" to be engaged in ordinary business, the mission was in session at the same hour, taking a recess to attend the session of the Union, when the subject in hand was ~~[illegible]~~ completed. When we came in we learned that one of the candidates for ordination had presented a request that, in view of his unworthiness & inexperience, the union would postpone his ordination for a year, allowing him to act as pastor, under the direction of the missionary in all things except administering the ordinances. The other candidates on being separately questioned had joined in this request, for postponement, in their own cases. The Union in general regarded the request as a proper one, & the course suggested judicious! At this point the members of the mission came in, & all expressed surprise at this course. After stating our opinions briefly we requested that the matter might be again considered at the next ~~meeting~~ session. This was done, & after a statement at the next session the candidates, one after another expressed their willingness to yield their opinion to the judgment of the Union, in case it was thought best to proceed with the ordinations. It was then agreed unanimously to proceed with the arrangements, the times were named & the churches appointed, which should be present at each place. I think this incident will illustrate the character of these men, somewhat. they are good men & are *learning* well, but are as yet *learning*. Br Fairbank calls them "unfledged."

I think we should be obliged to plead guilty to the charge of a lack of *faith*, in case you should so characterize our proceedings. But I trust that we *have* taken an important step in advance, that we *are* ready to press on as fast as we can, & I hope we shall not be afraid of "overdriving." I shall expect to write more in regard to this by & by.

Two other churches have given calls to persons who have not received *license*, but the calls have not as yet been accepted. The result is uncertain. The church at Bombay has called as its pastor

Mr Shahu Daji, the Editor of the "Dnyanodaya." The church has made a fair beginning of a subscription for his support. If he should accept the call, I think the church could raise nearly half his salary, & the rest could be provided as pay for his labor upon the paper.

The first church here has called to its pastor, Mr Sadanaji Powar, a deacon of the church, and at present Head Master of the Normal School. His inclination has been toward teaching for many years & it is doubtful if he will consent to assume the pastoral care. He does much of the pastoral work at present, as deacon. If he should decline I know not to whom the church could look. One is much needed, specially in view of the prospect of there being but one preaching missionary in the city. — I have thought of the plan of making Rev. Vishnupant, the pastor of the second church here, pastor also of the first church. He could attend to the pastoral work of both, as he does in part now. I would not approve of uniting the two churches, but why cannot one man be pastor of two separate churches? Failing this I do not see but we must let the matter rest until some proper candidate shall be raised up in God's Providence for the place.

I mentioned in my last letter that the mission had assigned me to take the place of Br Harding at Sholapore on his departure for America. I cannot say that I think the mission has acted wisely in doing this. I have long been accustomed to yield my opinion to that of others in such cases, yet it seems proper to state a few things to you, in regard to the matter.

The *short* of the matter is this, that another brother could do as well in the charge of Sholapore as I *can do*; while there are matters here that I & mine can attend to *better* than any one else, because of the experience we have had. Contrary to my earnest entreaty, ~~before~~ the decision was made *before* taking into consideration the arrangements which were necessary to be made at this place.

Mrs Hazen has had charge of the girls school a great part of the time since Mrs Ballantine left here.

The Mission insisted upon my continuing to be their Treasurer, and yet two-thirds of the Treasury work must be done at this place.

I have had the principal charge of matters here, including the preaching, since March 1865. and have been the only missionary here for months together.

I taught the last Theological class for two seasons, and heard some recitations a third season.

I state these things, *not* with the idea that any reversal of the action of the mission is advisable, but simply that you may see something of the sacrifice we must make in going away from here, a sacrifice which our greatly reduced numbers compels us to. We are *too weak* to make a wise disposition of forces, at least so it appears. When shall we be any stronger? One man can do little in filling such vacancies. May we hope for others *soon*?

We shall go to Sholapur with as much cheerfulness as possible, and shall hope that the Lord has some service for us to do there. We shall feel much for the burden cast upon Br. Bissell, for the work here is far too great to be entrusted to one man, save as sheer necessity demands it. We hope he may not be long alone.

I have not changed the opinion more than once expressed in my letters to you, that one missionary should not be left alone here. Keep the *heart* active if you would have the limbs full of life.

We do not propose removing to Sholapore till the latter part of January.

Mr Bissell has another son, born 4th inst. All doing well. We are all in usual health, & with kindest regards

I remain, my dear Dr Clark, most truly yours

A. Hazen.

Ahmednuggur, Nov. 8, 1867.
Rec'd. Dec. 28.
Ans. Jan. 27th

No 4. 398

Ahmednuggur. Dec. 9. 1867

My dear Dr. Clark,

I wrote you Nov. 8 & have hoped to be able to write again for this mail, but cannot. I then expressed the hope of being able to send you translations of some of the addresses at our annual meeting. I now enclose them as cut from the Dnyanodaya. (A & B)

To answer in part for a letter, I also send copies of letters I sent to the Bombay Guardian, in regard to the ordinations at Rāhuri & at Găhu.

(1 These ordinations are interesting as being the first in which the native brethren have taken the principal part in ~~of~~ the arrangements. The Chairman & Secy were native pastors. The examinations were conducted by them, & they did the principal part of the speaking at the various meetings. ~~I attended these two meetings at the request of the mission.~~

The movement in the direction of self support is going on favorably. Our native brethren are showing themselves fitted to attend to all their ordinary ecclesiastical matters. It would seem that it is only necessary for these churches to grow up to bear their own expenses, & we may

Ahmednuggur, Nov. 8, 1867.

go to the 'regions beyond.' // We are also talking of doing more for the heathen.

I start this p.m. with Br. Bissell for *Kolgaum* 24 miles S. where we *hope* the way is open for another ordination. We expect to meet there Dr Norman *Macleod* & Dr Watson, the Deputation from Scotland.

Trusting to write you again *soon*

I remain, with kindest regards
Yours Ever

A. Hazen

Ahmednuggur, Dec. 9. 1867.
Rec'd Jan. 24. 1868.
Ack'd
March 2d

Dnyanodaya Dec. 9, 1867.

हिस्से खर्चून एक हिस्सा आत्मिक हिताकरितां खर्चावा हें फार आहे असें वाटण्यापेक्षां हें फार थोडें, अति थोडें असें मात्र वाटेल. याच कारणास्तव कित्येक चांगले ख्रिस्ती भक्त आपले प्राप्तीचा निम्मेहून अधिक हिस्सा धर्मसंबंधी कामास खर्चतात. परंतु आह्मास आरंभ करण्यासाठीं एकदशांश देण्याचा नियम सध्या फार चांगला दिसतो. तर माझे भावानो, आतां आपण असा निर्धारयुक्त नेम करावा कीं, माझ्या सर्व प्राप्तीच्या दाहाव्या भागाहून कमी धर्मसंबंधी कामास देणार नाहीं. आणि हा नियम करतांना आपण हें ईश्वरी वचन मनांत ठेवावें;

मलाखी ३:१० —"सैन्यांचा परमेश्वर ह्मणतो, माझ्या घरांत खाणें असावें ह्मणून तुह्मी अवघे दाहावे भाग कोठारांत आणा, व तुह्मी असें करून मी तुह्मासाठीं आकाशाच्या खिडक्या उघडून ज्याला पुरती जागा मिळणार नाहीं एवढा आशीर्वाद तुह्मासाठीं घालीन कीं नाहीं, असी माझी परीक्षा करा."

4

[Translation of the above.]

How can our Churches become self-supporting

An address of Rev. R. V. Modak at the anniversary of the American Mission Ahmednuggur, October 26th 1867.

I fear that what I have to say on this subject may not be acceptable to many of my hearers, yet as I am convinced it is the truth, I beg they will have regard to my motives, and give me an impartial hearing.

How does it happen that such a question arises in regard to our churches? Do not our Christians provide for their own temporal support, and why do they not then provide also in religious matters? Their souls are certainly as much their own as their bodies. People of other religions, and Christians of other lands support their own religious teachers, why should not Christians here do the same? Does Christianity seem to them of so little value that they are unwilling it should cost them anything? Not so—but there is a proverb which says, "Who will go afoot when he has a horse to ride?" And in like manner, why should we be at any expense in religious matters, when the mission is ready to bear it all for us? This leads to another question, Why did the mission at first assume this expense? And why have they borne it till the present time, instead of calling upon us to take it? Indeed, it would have been no more than right had we supported the missionaries themselves, as they were our first Christian teachers; but this they did not ask of us. They supposed we were not able to do this, and indeed we were not able. For though the salary of missionaries is very limited and moderate as compared with that of other people of their standing and position, yet such is the poverty of our Christian people, that if they gave their whole income, it would not suffice for the support of their missionary teachers. On this account they not only asked of us nothing for their own support, but as a mother carries her child in her arms so have they carried us. They have preached for us gratis—they have built our chapels—they have repaired, and even cleaned and swept them for us—they have opened schools and taught our children—and this not only when our churches were in their infancy, but they are doing it still. All this they have done in the greatest kindness, and we are not therefore to blame them, but rather to thank them for it. But unfortunately, the result of this course has proved most disastrous for us. Is it asked, in what respect? an illustration will make this plain. I once heard a story of a widow, who had an only son whom she loved so fondly that she would never allow him to set his foot upon the ground. She hugged him about, fed and dressed him all with her own hands, and thus when he had become a great strapping boy, his limbs were still weak and useless, and he could not walk a step. Similar to this is our condition. We have grown up from infancy to maturity, increasing from half a dozen to as many hundreds, and from one to twenty-three churches. The cost of supporting our pastors and schools has largely increased, but we seem to ourselves utterly unable to lift the burden a finger's breadth. Our indulgent mother (the mission) must still carry us in her arms, for she and we both think we cannot yet walk alone. Had we been accustomed from the first to give according to our ability, the ability to give would have increased with our growth, and to-day we might have been able to bear the whole burden.

For myself, I have oftentimes thought it is not well that we give nothing for these reli-

How much for weddings, holidays

gious privileges. But there seemed a reason for it in our peculiar position. In the early days of the mission many of us for urgent reasons accepted service in the mission, and the salary allowed us was not designed to be equal to what we might have received elsewhere, but simply sufficient to meet our necessary wants. It seemed proper therefore that the mission should meet the expenses connected with our religious wants. For to increase our pay and then take it from us again for privileges which they furnished us, would be only like dipping a little more water into the bucket, and then allowing it to fall back into the well again. Let no one suppose then that in speaking as I do I attribute blame to the missionaries—at least if there be any error it was one of judgment, not of the heart. But as I said before, the result has proved most disastrous to us in one respect, namely, that although some of our number now in Government service receive good wages, and others engaging in business make large profits, and even those in mission service have higher wages than formerly, yet all of us alike still think we are not able to support our Christian institutions. But this is a wrong position for us to hold. What if this support on which we are leaning were suddenly withdrawn, where would it leave us? We cannot expect it to be always continued. It behoves us then as wise men, at once to set things in train for self-support. It is our imperative duty.

Granted then that we ought to be self-supporting, what means can we use to become so? This is our question. *The first and chief means is this, that we now begin to do what we ought to have done long ago. From this time we must begin to pay the cost of our religious privileges.* Well would it be for us if we were as wise and discerning in regard to our spiritual welfare as we are in temporal matters. One of my boys on account of severe illness in childhood was so weak in his limbs that he could not stand when three years old. What did I do? Allow him to remain as he was, and conclude to carry him always in my arms? By no means. But providing him with crutches and a go-cart, I taught him by little and little to bear his weight and to step, and in less than a year he could walk alone. My dear friends, though we are weak because we have not learned to give for religious purposes, yet if we are ever to go alone, we must even now make the effort to stand erect.

Many reasons might be urged for such a course. One is, it is not safe for us thus to lean upon the mission. If this support were taken away we should fall headlong, and incur serious injury. We might then find it much harder to get on without help. Let us begin at once to withdraw from mission support, and to depend upon ourselves.

Another reason is, that while thus dependent, our work will not go forward as we wish. Difficulties will arise in adjusting the allowances to the different pastors. One brother in his address has spoken of the obstacles he met with in preaching, arising from the fact that he received pay from the mission. If his pay came from his church how different would be his position. For our own satisfaction and enjoyment even, we should take up this duty.

A third reason for leaving this dependent position is, that our spiritual growth is retarded by remaining in it. At present the pastoral relation is no real bond of union between pastor and people. The church members feel that he is only nominally their pastor while in reality he is the servant of the mission. When the people support their pastor this evil is removed. Their love and confidence in each other are increased. The pastor is stimulated to labor more earnestly for his people, and his efforts are more fruitful of good to them. By giving for the support of the gospel, love to God, delight in his service, and all other Christian graces are developed and strengthened. But as long as the church looks to others for support, worldliness and selfishness are stimulated, and spiritual life greatly hindered. For our own spiritual good then it is important that we initiate this system of giving.

Another consideration which it is important to bear in mind in this connection is, that the funds sent here by Christian people of other lands, are for the special purpose of preaching the gospel to the heathen. So long then as we receive aid from the mission, we divert a great part of such funds from their appropriate object; we devour them ourselves, and leave the heathen to perish without the bread of life. Considering the years which have elapsed since many of us became Christians, and the means of improvement we have so long enjoyed, we ought to be supporting ourselves, and also helping our mother in the care of her younger children. But we not only render no assistance, we are still a burden to our mother! Is it right for us thus to sit still, and quietly appropriate to our own use the money and the labors of the missionaries, which were designed for the millions of our countrymen who are perishing, in ignorance? How much more noble would it be for us to stand up and lend a hand in giving this spiritual food to those around us? That special command of our Lord, "Go ye into all the world and preach the gospel to every creature," is given to us, no less than to Christians of other lands. Shall we not only neglect this command ourselves, but also hinder others from carrying it out? Yet, while we refuse to meet the expense of our own religious institutions, we are not ourselves giving the gospel to the heathen, and we are hindering the missionaries in their efforts to give it. Let us first then adopt the plan of self-support;—we shall soon acquire strength to carry the gospel to others also.

I anticipate here an objection—"What you say is all true, but we are not able at once to take up this work." And so we have been saying for a long time. But I believe if we consider it well, we shall not think we cannot do it. If we take hold in earnest, and make proper exertions, we can bear all the ordinary expenses of our Christian institutions.

Brethren, look at the people of other religions and at Christian people in other lands. Whence come their funds for religious purposes? Do they not furnish them themselves? Many of them like us are poor, yet they contrive to meet these expenses when they arise; and if we are in earnest we can do the same. But why go so far away for examples? Did not we when idolaters, and as poor as now, give for religious purposes? Did we not buy those lifeless good-for-nothing idols, build temples for them, and pay for their consecration and worship? Did we not provide the turmeric, frankincense, flowers, lamps, and meat-offerings for the ordinary worship, and special gifts for the festal days of our fictitious household gods? And the still heavier expenses of sacrifices, oblations, and feasts for the numerous worshipers, did we not bear these also? The bootless cost of long pilgrimages to Vithoba, Khandoba, Bhowani, and the rest; the fees and ritual expenses incurred at such places, did we not pay them all? And how much did we give for hearing the legends, purans, kirttans, and other recitations? How much went for needless funeral rites, lunar observances, and feasts for the dead? How much to the fortune tellers, and various orders of religious mendicants? How much to escape the plagues of evil spirits, unlucky stars, and other festive occasions? For these and other objects called religious, we gave freely when we were heathen; if we gave an equal amount now, I believe it would suffice for the support of our own Christian worship, and leave much to be used in giving the gospel to others. Is it right to contribute less than half the sum for the support of the true religion that we formerly gave to a false system? What we then gave was in the interest of sin and hell, what we now give is for our own and others spiritual good, and for the glory of God. How cheerfully should we give for such objects! And we were not so much richer then than now. Many of us were formerly very poor and wretched, but are now comparatively comfortable. In view of the blessings God has given us we should give joyfully to his cause.

These considerations will lead you all to feel that we must take up the duty we have so long neglected. But this feeling will soon be gone, unless by some firm resolution we hold our minds to the point. Let us then, dear Brethren, now before God, make this strong resolution, and that we may carry it out, let us bind ourselves by some fixed rule of giving. Let us resolve that we will devote our tenth of our income to religious purposes—not that we should never give more than this, but that we will not give less than this proportion. If any one thinks this is too much, let him remember that God himself gave this rule to the Israelites. If we consider that we spend *nine* tenths for our bodies, which in a few days will return to dust, and only *one* tenth for the soul which is immortal, instead of appearing a great deal, it will seem but a little—*very little* indeed. Many devoted Christians spend more than half of their income for religious purposes. But for us beginning as we are, the rule of devoting a tenth seems a good one. Let us then, my Brethren, each of us adopt this as our settled principle, "I will give not less than one tenth of my income to the support of religion." And as we adopt the rule let us call to mind the promise of God, (Mal. 3. 10.) "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

and other bad omens? How much for weddings, holidays gious privileges. But there seemed a reason for it in our peculiar position. In the early days of the mission many of us for urgent reasons accepted service in the mission, and the salary allowed us was not designed to be equal to what we might have received elsewhere, but simply sufficient to meet our necessary wants. It seemed proper therefore that the mission should meet the expenses connected with our religious wants. For to increase our pay and then take it from us again for privileges which they furnished us, would be only like dipping a little more water into the bucket, and then allowing it to fall back into the well again. Let no one suppose then that in speaking as I do I attribute blame to the missionaries—at least if there be any error it was one of judgment, not of the heart. But as I said before, the result has proved most disastrous to us in one respect, namely, that although some of our number now in Government service receive good wages, and others engaging in business make large profits, and even those in mission service have higher wages than formerly, yet all of us alike still think we are not able to support our Christian institutions. But this is a wrong position for us to hold. What if this support on which we are leaning were suddenly withdrawn, where would it leave us? We cannot expect it to be always continued. It behoves us then as wise men, at once to set things in train for self-support. It is our imperative duty.

Granted then that we ought to be self-supporting, what means can we use to become so? This is our question. *The first and chief means is this, that we now begin to do what we ought to have done long ago. From this time we must begin to pay the cost of our religious privileges.* Well would it be for us if we were as wise and discerning in regard to our spiritual welfare as we are in temporal matters. One of my boys on account of severe illness in childhood was so weak in his limbs that he could not stand when three years old. What did I do? Allow him to remain as he was, and conclude to carry him always in my arms? By no means. But providing him with crutches and a go-cart, I taught him by little and little to bear his weight and to step, and in less than a year he could walk alone. My dear friends, though we are weak because we have not learned to give for religious purposes, yet if we are ever to go alone, we must even now make the effort to stand erect.

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Another reason is, that while thus dependent, our work will not go forward as we wish. Difficulties will arise in adjusting the allowances to the different pastors. One brother in his address has spoken of the obstacles he met with in preaching, arising from the fact that he received pay from the mission. If his pay came from his church how different would be his position. For our own satisfaction and enjoyment even, we should take up this duty.

A third reason for leaving this dependent position is, that our spiritual growth is retarded by remaining in it. At present the pastoral relation is no real bond of union between pastor and people. The church members feel that he is only nominally their pastor while in reality he is the servant of the mission. When the people support their pastor this evil is removed. Their love and confidence in each other are increased. The pastor is stimulated to labor more earnestly for his people, and his efforts are more fruitful of good to them. By giving for the support of the gospel, love to God, delight in his service, and all other Christian graces are developed and strengthened. But as long as the church looks to others for support, worldliness and selfishness are stimulated, and spiritual life greatly hindered. For our own spiritual good then it is important that we initiate this system of giving.

Another consideration which it is important to bear in mind in this connection is, that the funds sent here by Christian people of other lands, are for the special purpose of preaching the gospel to the heathen. So long then as we receive aid from the mission, we divert a great part of such funds from their appropriate object; we devour them ourselves, and leave the heathen to perish without the bread of life. Considering the years which have elapsed since many of us became Christians, and the means of improvement we have so long enjoyed, we ought to be supporting ourselves, and also helping our mother in the care of her younger children. But we not only render no assistance, we are still a burden to our mother! Is it right for us thus to sit still, and quietly appropriate to our own use the money and the labors of the missionaries, which were designed for the millions of our countrymen who are perishing in ignorance? How much more noble would it be for us to stand up and lend a hand in giving this spiritual food to those around us? That special command of our Lord, "Go ye into all the world and preach the gospel to every creature," is given to us, no less than to Christians of other lands. Shall we not only neglect this command ourselves, but also hinder others from carrying it out? Yet, while we refuse to meet the expense of our own religious institutions, we are not ourselves giving the gospel to the heathen, and we are hindering the missionaries in their efforts to give it. Let us first then adopt the plan of self-support;—we shall soon acquire strength to carry the gospel to others also.

I anticipate here an objection—"What you say is all true, but we are not able at once to take up this work." And so we have been saying for a long time. But I believe if we consider it well, we shall not think we cannot do it. If we take hold in earnest, and make proper exertions, we can bear all the ordinary expenses of our Christian institutions.

Brethren, look at the people of other religions and at Christian people in other lands. Whence come their funds for religious purposes? Do they not furnish them themselves? Many of them like us are poor, yet they contrive to meet these expenses when they arise; and if we are in earnest we can do the same. But why go so far away for examples? Did not we when idolaters, and as poor as now, give for religious purposes? Did we not buy those lifeless good-for-nothing idols, build temples for them, and pay for their consecration and worship? Did we not provide the turmeric, frankincense, flowers, lamps, and meat-offerings for the ordinary worship, and special gifts for the festal days of our fictitious household gods? And the still heavier expenses of sacrifices, oblations, and feasts for the numerous worshipers, did we not bear these also? The bootless cost of long pilgrimages to Vithoba, Khandoba, Bhowani, and the rest; the fees and ritual expenses incurred at such places, did we not pay them all? And how much did we give for hearing the legends, purans, kirttans, and other recitations? How much went for needless funeral rites, lunar observances, and feasts for the dead? How much to the fortune tellers, and various orders of religious mendicants? How much to escape the plagues of evil spirits, unlucky stars, and other bad omens? How much for weddings, holidays and other festive occasions? For these and other objects called religious, we gave freely when we were heathen; if we gave an equal amount now, I believe it would suffice for the support of our own Christian worship, and leave much to be used in giving the gospel to others. Is it right to contribute less than half the sum for the support of the true religion that we formerly gave to a false system? What we then gave was in the interest of sin and hell, what we now give is for our own and others spiritual good, and for the glory of God. How cheerfully should we give for such objects! And we were not so much richer then than now. Many of us were formerly very poor and wretched, but are now comparatively comfortable. In view of the blessings God has given us we should give joyfully to his cause.

These considerations will lead you all to feel that we must take up the duty we have so long neglected. But this feeling will soon be gone, unless by some firm resolution we hold our minds to the point. Let us then, dear Brethren, now before God, make this strong resolution, and that we may carry it out, let us bind ourselves by some fixed rule of giving. Let us resolve that we will devote our tenth of our income to religious purposes—not that we should never give more than this, but that we will not give less than this proportion. If any one thinks this is too much, let him remember that God himself gave this rule to the Israelites. If we consider that we spend *nine* tenths for our bodies, which in a few days will return to dust, and only *one* tenth for the soul which is immortal, instead of appearing a great deal, it will seem but a little—*very little* indeed. Many devoted Christians spend more than half of their income for religious purposes. But for us beginning as we are, the rule of devoting a tenth seems a good one. Let us then, my Brethren, each of us adopt this as our settled principle, "I will give not less than one tenth of my income to the support of religion." And as we adopt the rule let us call to mind the promise of God, (Mal. 3. 10.) "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

* * *

(B) [Translation of the above.]

How may the Churches in this land become strong, like Churches in Christian lands.

An address delivered at the annual meeting in Ahmednuggur Oct. 25, 1867, by Mr Shāhu Daji Kukade

This question suggests the fact that our churches are not as strong as they should be. This is not a strange thing for,

(1) Christianity is new in this country, and all its arrangements are new to us. Our churches are as yet in the condition of infants, and require the help of the mother or nurse for standing- and walking and the like. They do not yet understand what they ought to do. I do not say that they have no understanding at all; it is the proper understanding of their duties in which they are deficient. They do not properly consider that self-support is a duty they have to perform, and that it is not proper to rely upon the aid of others. This condition of infancy is not that of our churches alone. The churches which the apostles founded were at first such as these. What labor and pains the apostle Paul took with the churches of Asia Minor that they might become vigorous! So when churches were first formed in the countries which are now Christian, their condition was like ours. It has taken centuries to bring them up to their present position of power. So it is not strange that our newly formed churches are as yet weak.

(2.) Another reason for the weakness of our churches has been the help which the mission has granted. Churches should not long remain in the condition of infants. We do not expect a child of six months to walk alone, but it is a very ~~land~~ bad thing if one cannot stand alone at the end of six years. He is a cripple. So parents take the case in hand betimes and early teach their children to stand and walk. They take a step at a time and soon learn.—Our churches are infirm in consequence of the aid which has been granted by the mission for too long a time. Our people have come to understand that they have nothing to do. It is for the missionaries to organize the churches, they must educate the pastors, and induce the churches to give calls to them. After they are ordained the mission must pay the salary. The missionaries must erect our church-buildings and school-houses; and they must urge parents to send their children to school. They must not only instruct the children without fee, but must even pay them for coming. After all that has been done for them our people hesitate about taking hold of this work for themselves.

In order that we may get out of this miserable condition two things are specially to be considered; one is, what is the standard with which to compare our churches, and the other, what means shall be used to bring them to this standard.

1. Our question suggests the churches of other lands as a standard. I know but little about those churches, but will state some things. Those churches are independent and self-supporting. They choose their own pastors and pay them. At times there are two pastors in a church, and both on large pay. The churches attend to all their own matters. They build large and beautiful church-buildings and keep them in order. They do not spend money only for themselves. They aid in the support of other causes. They care for the poor. If there is any work too great for any one church to attempt, they join together and form societies. By means of presbyteries and associations the affairs of all the churches proceed in regular order. They see to the education of their children. They provide them with books. They establish printing presses for the publication of newspapers and good books. They support Boards of Publication, Houses of Refuge, and City Missions. They aid in the support of poor churches, and send missionaries to other lands. The Bible and Tract Societies are theirs. Our Churches must become able to do such works as these.

2. What means can be used to give our churches strength? We will consider these means under *four* heads.

1. What the *mission* should do. We have said that the mission has carried the churches in its arms so long, that they are feeble. Now like wise parents they should try to teach them to walk. This will not be done by withdrawing all aid of a sudden, but gradually; thus teaching our churches to do one thing after another, to assume one expense after another, so that in time they will be able to meet all their expenses.

Another thing is, they should regard the churches as independent. They should not interfere with the decisions which the churches make in regard to their own affairs; and they should not do for them the things which the churches ought to do for themselves. They should not interrupt the process of discipline in the church, nor allow an investigation by the mission to take the place of one by the church. Our churches will never learn to pay their own expenses, and to do their own proper work, if such interference takes place.

2. What means should the *churches* use?

a. The churches must give attention to their duties. As said before, it is the duty of the church to select and pay its pastor, to choose its deacons, to build its house for worship, to arrange for the education of children by supporting schools, to care for the discipline of the church, and to preach the gospel to all who are about them. These duties our churches should undertake and labour to perform.

b. They must collect money. It is easy to talk, but nothing is ever done without money. We must have new methods of collecting. There should be a collection for church expenses. Let people give regularly the tenth of their income. It should be collected by the deacons, or the treasurer of the church; and if the church is able to pay for it there should be a man whose business is to collect. What is given at the meeting on the first Monday of the month should be devoted to the spread of the Gospel. In some countries different objects are assigned for different months. They collect for the Bible Society in one month, for the Tract cause in another, and so on. We might make a similar arrangement. If any special cause is presented there should be a separate collection made for that alone.

c. The churches must discharge their duties in the fear of God, not of man. If a pastor or deacon is to be chosen, our vote should be given for the one whom we truly think is best fitted for the service; not for the one who may belong to "our set," or who may be the choice of others. So in cases of discipline, we should regard not the offender, but the offence; and should act so as to secure the purity of the church. No mat-

Our Set.

ter if we stand alone in our opinion,
this is formed with due regard to tru
and the fear of God. Others may ab
our course, but thus they wou
show that they themselves ar
wrong. It is no shame to suffer for
tice. But if we act otherwise we ar
the sight of God.

3. What means are in the ha
office bearers of the church? (*a.*) T
not burden the church. They shoul
tent with the pay given, if it is eno
economical support. To ask more
church is able to give will cause diffi
prevent that being done which other
be done. Besides, by so doing we
satisfy our own consciences, to say nothi
people, that we have undertaken thi
the love of the Lord Jesus Christ, a
good of His church. (*b.*) They
struct the church in regard to its d
proper occasions. They should s
Scripture and from the history of t
the propriety of being independent, t
of throwing a burden upon the church
lands, they should rather do all thei
per work, and also aid in sending th
others.

4. The means which *each mem*
church may use.

a. They should be independent, t
other employment than personal ser
that it is wrong to take service. Si
which our Lord may be served, or t
of man may be promoted, or by
condition of Christians may be impro
by all means be taken. It will be a
vantage when Christians can be te
fessors, doctors, engineers, police offic
trates and judges. Yet it is the fac
is not much independence in a ch
whose members are servants. We
independence in a church whose m
farmers, artisans, merchants &

b. Church members should se
example to others. Especially in
giving men are affected by the influence of exa
than by preaching. Each one sho
impress it upon the minds of others
that it is a duty to give for the
religious objects.

c. They should be actively pious
Without this all other efforts are v
independence and the glory of the
never be secured. Without perso
all their efforts will seem but a hypoc

C)

Ju

ORDINATION AT RAHURI.

MY DEAR GUARDIAN,—The exercises connected with the ordination of Mr. Wanaji Ohol are now closed, and we move on to the next place to-day.

day

We had meetings for addresses each evening, commencing with ~~Fri~~day and closing Saturday. The audience was generally a good one; the greatest attendance was on Friday evening at the exercises of ordination, when more than 150 crowded the chapel. There were more than a hundred on Thursday evening. We usually had four addresses by different speakers, and we also had native hymns sung by Mr. Krishnarao and Mr. Sudamji between the addresses occasionally.

The general subject on Tuesday evening was, the *Gospel*; what it is; the knowledge of God through the Gospel: the atonement it makes known; and sanctification by it.

On Wednesday evening the subject was *Christ*; who he was; His Teachings; His death and resurrection; His Ascension and future coming.

On Thursday evening, the subject was the *Bible*; what it is and its contents; its statements are conformable to truth and man's reason; its institutions are adapted to the wants of man; its morals.

On Saturday evening the subject was Death and Eternity; Transmigration; the future state; the general Judgment; the dying Christian.

These addresses were generally carefully prepared and were listened to with every appearance of interest on the part of the audience. We can but hope that lasting impressions have been made.

There were daily prayer meetings in the morning which were full of interest. There were other meetings attended by catechists in other parts of the village daily.

The Committee of the *Union*, which had been designated to attend to the ordination, met and organized on Thursday morning. There were present three native pastors and representatives of five churches. The candidate delivered a well-written discourse on regeneration, Wednesday afternoon, and his examination took place Thursday afternoon and Friday forenoon. He gave an interesting relation of personal experience, and his answers to questions were, in general, good. At the ordination we had a very able sermon from 1, Cor. 2-2., by Rev. Ramkrishna V. Modak; the ordaining prayer was by Rev. A. Hazen: an impressive charge to the pastor, by Rev. Vishnupant followed; then Rev. Kassimbhai gave the right hand of fellowship; and Rev. H. J. Bruce addressed the Church, upon the relation which was thus formed between themselves and their chosen pastor. The crowded audience listened with closest attention to all these services. I have attended a number of ordinations, but I do not remember any in which there was more unity of solemn impression than appeared in this one.

This ordination is the first instance in our mission, and, so far as I know, in this part of the country, in which a man originally from the Mahar caste has been set apart to the ministry of the word.

The Church is making commendable effort in the direction of supporting its pastor; with entire unanimity the members pledged themselves to pay the tenth of their income. But they are few and feeble. There are only 11 male members. For the present they must depend upon the aid of the mission for the larger part of the pastor's salary, but we trust that with the blessing of God they may increase in strength.

The exercises of this interesting occasion were closed by the communion of the Lord's Supper, on the Sabbath afternoon. There were thirty communicants.

We trust that those who love Zion will remember this feeble church in their prayers.

A.H.

MY DEAR GUARDIAN,—The place of worship used by the Christians here was once a mosque. It is very small, but stands in an enclosure of good size. In front is a tomb of some Mahomedan saint, *(pir)* shaded by two very large tamarind trees. It is interesting to us to meet here, in a place so long devoted to the worship of a dead man's bones, and to call upon the true God through Christ in the room where the false prophet has been the mediator.

The old mosque is so small that our public meetings were held elsewhere. The prayer-meetings, and those of the Union committee, were held in this building. The services on the Sabbath and the ordination exercises on Friday were held under the trees in front of the building. The evening meetings for addresses to the people were held in the village chawdi. These were attended by audiences varying from 60 to 100 in number, except one evening, when, in consequence of slight rain, only about a dozen of the villagers came out. It was very pleasing to see the same people present and giving the closest attention at all these evening meetings. The interest was manifestly on the increase up till the closing meeting, last evening.

The subjects presented at these evening meetings were much the same as those which I reported to you last week, as presented at Rahuri, so I need not repeat them here. One evening was taken up in presenting the evidence of the truth of Christianity drawn from miracles, from prophecy, and from the spread of the Gospel among the nations. In general, we had only three addresses here, in place of the four at R.

The exercises of ordination were similar to those at R. with the exception that the preacher there gave the charge to the pastor here, while Mr. Vishnupant gave us a good sermon from 1 Cor. 3 : 11. An audience of about 80 gave interested attention through the exercises which lasted 2½ hours.

The Church consists of 19 members. They reside in three or four villages in different directions. Including those present from other churches there were 30 who partook of the Lord's Supper on Sabbath afternoon. There are several inquirers here. Four or five have to-day expressed their determination to become Christians. One is a young man from a village 20 miles away, who says that he never heard of Christ till a month ago when he came here to labor in harvesting.

The members of the Church, with one exception, cheerfully pledged the *tenth* of their income toward the support of the pastor, Mr. Vithoba Bhambal. The committee of the Union advised the church to labour with the dissentient member, in hope of inducing him also to join in the pledge.

We feel that our friends are praying for us during these meetings. We think we see very evident tokens of good resulting from them. It is not harvest time with us, but we are sowing the seed in much hope. The experience of these two meetings seems to prove the wisdom of the plan of successive meetings and addresses by a strong force of helpers. One of our pastors was occupied through the day yesterday, while out of meeting, in conversing with separate parties of the villagers who came to converse on religious subjects.

We commend this small and interesting church to the prayers of God's people. During the present week we are to have similar services at another village, 8 miles from here, and next week we are to have *two sets* of similar meetings in places rather widely separated. May these also be remembered in earnest prayer.

Your's Ever in the Gospel.

Galu, Dec. 2,1667. A. H.

का महिन्यांत एकएका कृत्याकडे देतात. महिन्यांत शास्त्रप्रसारक मंडळीस, तर
या महिन्यांत सर्धसंबंधी पुस्तकें व निबंध
करणाऱ्या मंडळीस, तिसऱ्या महिन्यांत
मिशनास, चौथ्या महिन्यांत परदेशीं सुवा-
पाठविणाऱ्या मंडळीस, पांचव्या महिन्यांत
ाथ शाळांस, याप्रमाणें. तसें आपण क
किंवा असीच कांहीं दुसरी व्यवस्था करा-
तसेंच मध्यंतरीं एखाद्या परोपकाराच्या
कडे देण्याचें अगत्य पडलें तर त्यासाठीं
म जमा करावी. विचार केला तर अशा
वी कांहीं युक्ति सुचतील.

(ग) आपलीं कामें मनुष्याचीभीड धरून
कोणाच्या तोंडाकडे पाहून करूं नयेत,
ला भिऊन करावीं. जर कोणास कार-
अगर पाळक होण्याकरितां निवडायाचें
तर ज्याच्याकडे बहुत लोकांचा किंवा
नेरी साहेबाचा कल असेल किंवा जो आप-
मेळांतला असेल त्याविषयीं आपण मत
असा निश्चय करूं नये, तर जो त्या का-
लायक आहे ह्मणून आपला विवेक साक्ष
त्याविषयींच मत द्यावें. त्याचप्रमाणें कोणास
ा करणें तर केवळ त्याच्या अपराधाच्या
पाकडे पाहून व मंडळी शुद्ध राहावी हा
मनांत धरून त्याविषयीं मत द्यावें; दुसरे मत
त किंवा तो आपल्या मेळांतला नाहीं
न देऊं नये. ज्याविषयीं आपण अनुकूल
दिलें त्याच्या विरुद्ध सर्व असले, किंवा
ण विरुद्ध मत दिलें असून बाकीच्यानी
कूळ मत दिलें तरी चिंता नाहीं. आपण
लें मत प्रमाण पाहून, चांगला विचार
न, न्यायास स्मरून, ईश्वरास भिऊन द्यावें
जे झालें; मग त्यावरून आपल्यास कोणी
ायी, लबाड, पक्षपाती, दुष्ट असें ह्मटलें किंवा आपल्यासीं शत्रुत्व करूं लागलें तरी चिंता नाहीं; त्यावरून तेच अन्यायी, लबाड व मूर्ख आहेत असें सर्वांस दिसून येईल. न्यायाकरितां दुःखें सोसण्यांत वास्तवीक लाज नाहीं. पण अशा बुद्धीनें इनसाफाच्या वेळीं वर्त्तणूक न केली तर मात्र आपण ईश्वरासमोर दोषी ठरूं.

(३) मंडळीच्या कामदारानी काय करावें ?

(क) मंडळीवर भार घालूं नये. मंडळी किंवा जे कोणी आपला पगार ठरवितात ते जें देतात त्यांत आपला निर्वाह मध्यम मानानें होत असल्यास तेवढ्यांत संतुष्ट व्हावें. मंडळीच्या सामर्थ्याहून ज्यास्ती मागून तिच्यावर ओझें घातल्यास तिला जड जाईल, अथवा तिच्याकडून जें होण्यासारखें आहे तें न होऊन हें मोठ्या अगत्याचें काम तसेंच राहील. शिवाय आपण हें काम ख्रीस्ताच्या प्रीतीकरितां व मंडळीच्या हिताकरितां पत्करिलें असें आपलें आपल्यास प्रमाण पटणार नाहीं, मग दुसऱ्यास कोठून पटेल!

(ख) मंडळीच्या कर्त्तव्यांविषयीं मंडळीस हरएक योग्य प्रसंगीं समज देत जावा. आपण स्वतंत्र असावें, हें शास्त्रावरून व मंडळीच्या इतिहासावरून सिद्ध होतें; आपला भार परदेशांतील मंडळ्यांवर न घालतां आपलें काम आपण अटोपून त्या मंडळ्यांस दुसऱ्या लोकांकडे शुभवर्त्तमान पाठवूं द्यावें, असें उपदेशानें, व्याख्यानानें व दुसऱ्याहि रीतीनी त्यांच्या मनांत ठसवावें.

(४) प्रत्येक ख्रिस्ती मनुष्यानें काय करावें ?

(क) स्वतंत्र व्हावें; ह्मणजे चाकऱ्या न करतां कांहीं उद्योग धंदा करावा. चाकऱ्या अ-

गदीच करूं नयेत असें माझें ह्मणणें नाहीं. ज्या नौकऱ्या केल्याने प्रभूची सेवा घडती, किंवा लोकांचें कल्याण करतां येतें, किंवा जीं कामें आपण धरल्यानें ख्रिस्ती लोकांची योग्यता वाढेल तीं अवश्य धरावीं. ख्रिस्ती लोक सुवार्त्तिक किंवा उपदेशक, शिक्षक, प्रोफेसर, डाक्टर, इंजिनियर, पोलीस अमलदार, माजिस्त्रेट, न्यायाधीश वगैरे होतील तर त्यापासून पुष्कळ फायदे होतील. तरी ज्या मंडळींतले लोक फक्त नौकऱ्याच करीत असतात तिच्या ठायीं फारसी स्वतंत्रता नसती. ज्या मंडळींतले बहुतेक लोक शेतकी, व्यापार, उदीम, धंदे करीत असतात तिच्या ठायीं फार स्वतंत्रता येती, तिच्याकडून आपलीं कामें व दुसऱ्याहि मोठाल्या गोष्टी होतात. धारवाड वगैरेकडील जर्मन मिशनांच्या संबंधांतील बहुत मंडळ्यांची असी गोष्ट आहे. यास्तव मंडळींतले बहुतेक लोकानी स्वतंत्र उद्योग करण्यास झटावें याचें मोठें अगत्य आहे.

(ख) स्वतां उदाहरण घालावें. लोकांस कितीहि शिकाविलें तरी त्यांच्या मनांत ठसणार नाहीं व विशेषकरून खर्चाची गोष्ट ठसणार नाहीं; पण स्वतां उदाहरण घातलें तर लोकांच्या मनांत चांगलें ठसतें, व त्यास ते अनुसरूंहि लागतात. यास्तव धर्मकृत्यांस द्रव्य देणें हें आपलें कर्त्तव्य आहे हें आपल्या उदाहरणानें लोकांच्या मनांत बिंबविण्यास मंडळींतल्या प्रत्येक मनुष्यानें झटावें.

(ग) धार्मिक असावें. जर मंडळींतलीं मनुष्यें धार्मिक नसलीं तर त्यानी वर सांगितलेलीं सर्व कामें केलीं तरी तिच्या ठायीं खरी स्वतंत्रता व खरें तेज कधीं येणार नाहीं. त्यांचें सर्व करणें रायनंदांच्या सोंगांप्रमाणें दिसेल, व त्यावर ईश्वराचा आशीर्वाद येऊन तें सफळ होणार नाहीं. सबब मंडळींतले लोक धा व पवित्र असावे.

(घ) ईश्वराच्या सामर्थ्यावर टेंकून त्या साह्य मागावें. मनुष्याची शक्ति किती! ती के शून्य असी आहे. ईश्वाराची शक्ति अनंत आ त्याच्या साह्यावांचून व्यवहारिक व जगी कामें देखील होत नाहींत. तर धर्मसंबंधी आत्मिक कामें कसीं होतील? ह्मणून सर्वत्रा ईश्वराच्या सर्वसमर्थ बाहूवर टेंकून व विश्वास नें त्याची प्रार्थना करून त्याचें साह्य मागितले पाहिजे.

[Translation of the above.]

How may the Churches in this land becom strong, like Churches in Christian lands,

An address delivered at the annual mee in Ahmednuggur Oct. 25, 1867.

This question suggests the fact that churches are not as strong as they should This is not a strange thing for.

1. Christianity is new in this coun and all its arrangements are new to us. churches are as yet in the condition infants, and require the help of the mo or nurse for standing and walking and like. They do not yet understand what ought to do. 1 do not say that they no understanding at all; it is the proper un standing of their duties in which they are ficient. They do not properly consider self-support is a duty they have to perform, that it is not proper to rely upon the ai others. This condition of infancy is not tha our churches alone. The churches which apostles founded were at first such as th What labor and pains the apostle Paul with the churches of Asia Minor that might become vigorous! So when churches first formed in the countries which are Christian, their condition was like ours. has taken centuries to bring them up to t present position of power. So it is not stra that our newly formed churches are as yet w

(2.) Another reason for the weakness of churches has been the help which the mis has granted. Churches should not long ren in the condition of infants. We do not ex a child of six months to walk alone, but a very hard thing if one cannot stand alon

end of six years. He is a cripple. So ents take the case in hand betimes and early h their children to stand and walk. They e a step at a time and soon learn--Our rches are infirm in consequence of the aid h has been granted by the mission for too a time. Our people have come to under- d that they have nothing to do. It is for missionaries to organize the churches, they t educate the pastors, and induce the church- o give calls to them. After they are or- ned the mission must pay the salary. The sionaries must erect our church-buildings school,-houses; and they must urge parents end their children to school. They must only instruct the children without fee, but t even pay them for coming. After all has been done for them our people hesitate t taking hold of this work for themselves.

n order that we may get out of this misera- condition two things are specially to be idered; one is, what is the standard with h to compare our churches, and the other, t means shall be used to bring them to this dard.

. Our question suggests the churches of r lands as a standard. I know but little t those churches,but will state some things. e churches are independent and self-sup- ing. They choose their own pastors and pay . At times there are two pastors in a church, both on large pay. The churches attend l their own matters. They build large and tiful church-buildings and keep them in r. They do not spend money only for selves. They aid in the support of other es. They care for the poor. If there is work too great for any one church to at- t, they join together and form societies. means of presbyteries and associations the s of all the churches proceed in regular r. They see to the education of their child- They provide them with books. They lished printing presses for the publication wspapers and good books. They support ds of Publication, Houses of Refuge, and Missions. They aid in the support of poor ches, and send missionaries to other lands. Bible and Tract Societies are theirs. Our ches muse become able to do such works ese.

What means can be used to give our ches strength ? We will consider these s under *four* heads.

What the *mission* should do. We have that the mission has carried the churches in its arms so long, that they are feeble. Now like wise parents they should try to teach them to walk. This will not be done by withdrawing all aid of a sudden, but gradually ; thus teaching our churches to do one thing after another, to assume one expense after another, so that in time they will be able to meet all their expenses,

Another thing is, they should regard the churches as independent. They should not interfere with the decisions which the churches make in regard to their own affairs; and they should not do for them the things which the churches ought to do for themselves.They should not interrupt the process of discipline in the church, nor allow an investigation by the mission to take the place of one by the church. Our churches will never learn to pay their own expenses, and to do their own proper work, if such interference takes place.

2. What means should the *churches* use ?

a. The churches must give attention to their duties. As said before, it is the duty of the church to select and pay its pastor, to choose its deacons, to build its house for worship, to arrange for the education of children by supporting schools, to care for the discipline of the church, and to preach the gospel to all who are about them. These duties our churches should undertake and labour to perform.

b. They must collect money. It is easy to talk, but nothing is ever done without money. We must have new methods of collecting. There should be a collection for church expenses. Let people give regularly the tenth of their income. It should be collected by the deacons, or the treasurer of the church; and if the church is able to pay for it there should be a man whose business is to collect. What is given at the meeting on the first Monday of the month should be devoted to the spread of the Gospel. In some countries different objects are assigned for different months. They collect for the Bible Society in one month, for the Tract cause in another, and so on. We might make a similar arrangement. If any special cause is presented there should be a separate collection made for that alone.

c. The churches must discharge their duties in the fear of God, not of man. If a pastor or deacon is to be chosen, our vote should be given for the one whom we truly think is best fitted for the service; not for the one who may belong to "one set," or who may be the choice of others. So in cases of discipline, we should regard not the offender, but the offence; and should act so as to secure the purity of the church. No matter if we stand alone in our opinion, so long as this is formed with due regard to truth, justice and the fear of God. Others may abuse us for our course, but thus they would only show that they themselves are in the wrong. It is no shame to suffer for doing justice. But if we act otherwise we are guilty in the sight of God.

3. What means are in the hands of the *office bearers* of the church? (*a.*) They should not burden the church. They should be content with the pay given, if it is enough for an economical support. To ask more than the church is able to give will cause difficulty, and prevent that being done which otherwise might be done. Besides, by so doing we can never satisfy our own consciences, to say nothing of other people, that we have undertaken this work for the love of the Lord Jesus Christ, and for the good of His church. (*b.*) They should instruct the church in regard to its duties on all proper occasions. They should shew from Scripture and from the history of the church, the propriety of being independent, that instead of throwing a burden upon the churches of other lands, they should rather do all their own proper work, and also aid in sending the gospel to others.

4. The means which *each member* of the church may use.

a. They should be independent, that is have other employment than personal service. Not that it is wrong to take service. Situations in which our Lord may be served, or the welfare of man may be promoted, or by which the condition of Christians may be improved, should by all means be taken, It will be a great advantage when Christians can be teachers, professors, doctors, engineers, police officers, magistrates and judges. Yet it is the fact that there is not much independence in a church all of whose members are servants. We may expect independence in a church whose members are farmers, artisans & merchants

b. Church members should set a proper example to others. Especially in regard to giving men the influence of example, more than by preaching. Each one should try to impress it upon the minds of others by example, that it is a duty to give for the support of religious objects.

c. They should be actively pious themselves. Without this all other efforts are vain. True independence and the glory of the church can never be secured. Without personal holiness all their efforts will seem but a hypocritie's mask and will never receive the blessing of God

d. They should always seek the help o
and rely upon his might. The strength o
is but vanity. God only is eternal. Wi
his aid our worldly affairs cannot pr
much less those relating to our spiritual in
ests. Let all then take hold of the arm o
Almighty, and pray in faith for his aid.

Dnanodaya Dec. 2nd 1867

1

Epitome of News.

वर्त्तमानसार.

(इंग्रजी पत्रांवरून.)

यंदा अमेरिकेंत १७,००,००० सत्र
गठ्ठे इतका नव्या पिकाचा कापूस होईल.

सर माथ्यूसास इंग्लंडांत मरण पावले.

युरोप—पोपाच्या संस्थानांतील बंड फार
चाललें आहे. इटालीच्या सर्व भागांतून लोक
त्यांच्यांत मिळता आहेत. बंडवाल्यांचा सेना
मेनोटी गारिबाल्डी हा आहे. पोपाच्या लष्कर
फ्रान्स, बेलजियम वगैरे रोमन काथलिक दे
लोक येऊन मिळत आहेत.

आबिसिनिया— इकडून गेलेल्या
पाण्याची फार अडचण आहे. पाण्याचा
करायास लोक पाठवितात व जेथें जेथें नद्या
ओढे आहेत तेथें लष्कराचे तळ देणार आ

जे युरोपियन लोक थियोडोरस राजाने
करून ठेवले आहेत त्यांस त्याने मारून
असी जी वदंता होती ती खोटी आहे.

मुंबई— एथील फ्रीचर्च मिशनाचे मिशने
स्टाथर्ड साहेब हे कांहीं महिन्यांची रजा घेऊ
त्या महिन्यांत स्काटलंड देशास गेले. त्य
बरोबर त्याच मिशनाच्या चौपाटी एथील मुल
शाळेवरील नेस्बिट मडम साहेब ह्याहि
ह्या मडम साहेबानी आपलें काम फार
रीतीने चालविलें, व बहुत स्त्रियांस त्यांच्य
गाने विद्याप्राप्ति झाली, सबब त्यांच्या जाण्य
व त्या पुन्हा इकडे येणार नाहींत यावरून
ह्मास व एकंदर सर्व एतद्देशीय ख्रिस्ती ल
दुःख वाटतें.

BOMBAY:—Printed at the "ORIE
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Ahmednuggur. Dec. 27. 1867

My dear Dr Clark,

Your letter to me of Oct. 19th was received 15th inst. and that to the mission of Nov. 4th announcing the appropriations for 1868 was recd last evening. The reductions from our *Estimates* are less than what I *feared* you would find to be inevitable, as I have read the commercial statements from America. The letters & statements which I have sent you of late have probably been encouraging to you. I trust the sum raised by the native churches will be much greater than the "*tenth*" which the committee have reduced. I understand from your letter that we are at liberty to *expend* the sum we asked for, *provided* we raise the balance from the native Christians. We shall endeavor to use all reasonable economy in our expenditures, and at the same time to *raise* all we can on the ground, for your help. A few months time is needed before we can judge how much the native churches will do.

I presume, if the matter had been referred *here*, that we should *not* have made the reduction which you intimate on *Buildings*, &c; for, these are the houses of the missionaries, and the natives should be called upon to give for their own direct objects, as far as possible. We will however save expense on this item as far as may be, but I fear it will not be *much* that is possible.

Returning to yours of Oct. 19th I think when you get our communications of the last 2 mo. you will conclude that we still *are*, & perhaps will think that we are waking up. I will try to write you more frequently myself. I have written very little. It has seemed to me that I had only the same story to tell. and I am afraid of getting a reputation with you of being a *grumbler*, if I say much more about our need of men. Such a reputation I would avoid.

Your letter is *not* encouraging in regard to reenforcements. The Atkinsons we are *hourly* expecting. I trust this mail may take home the news of their arrival in Bombay. They are having a very long passage. We hope to have one hand more in the spring. But it is sad that you have to point us to a young man who has just begun his Seminary course as the next *known* recruit. — We have hope however, as we read Dr Stearns report to the Board at Buffalo, advising you to call *men* & not *for* men. I have been "calling" my brother, now in the Sem. at Auburn, for some time. Perhaps *you* would be more successful, if on making his acquaintance you should judge him a fit man for the work.

I earnestly hope that the news I sent you 2 months since of the state of Br. Munger's health, will lead you to select & send out a good man for Bombay *at once*. Br. M. intends to hold on & do all he can for another year, if life is spared; but even if the right man were on the ground *now*, it probably would be necessary for Br. M. to leave before such a man could be fitted to take charge of the station. No time should be lost.

I shall leave it to Br. Bissell to write you in regard to the meetings connected with the ordination at Kolgav, the *third* which I attended, & to Br. Fairbank to report on the meetings at *Chánde* & *Dedgaum*, at which places I was also privileged to be present. I thus have attended & assisted at *five* of the seven ordinations that have taken place. The *seven* new pastors are set over their work. The interest in the meetings apparently increased to the end. The last church came up most promptly in the matter of giving *tenths* to the support of the pastor. The meetings at Dedgaum will continue over the next Sabbath, but I could not stay to attend them on account of the business of the mission. I returned evening before last. At the communion last Sabbath, at *Chánde* we had *fifty* communicants, & of the whole number only 3 were members of the church when I joined the mission 21 years ago. When I first visited that place only *one* Christian lived there. He was not present at our recent meetings. When we look at such *periods* of time we see the advance which has been made.— The number of persons assembled at the ordination at *Dedgaum* was greater than at Chánde. Those assembled in the tent, where our services were held, Christians & persons interested in the truth — perhaps "inquirers" is too strong a word for the whole — were more than 100, and a number of spectators gathered outside.— I have heard of several persons who have decided to cast in their lot with the people of God at these meetings, though I cannot say that there have as yet appeared to be any true conversions. At Kolgaum we had not such large & constant audiences of the heathen as in other places, but some of our meetings there excelled in depth of feeling among the Christians any that I have attended. The influence of all the meetings seems to have been most happy upon the Christians; those who attended several carrying on the impulse as they went. We shall expect to see the effect upon the heathen, hereafter.

At *Kolgaum* we had the happiness of meeting for a few hours the Deputation from the Church of Scotland. Dr *Norman Macleod* of Glasgow & Dr Watson of Dundee. We enjoyed their brief visit very much. They expressed themselves as much gratified with what they saw. They could not spare the *time* to come on to *this* place & see more of our operations, indeed they could not stop & attend the services of ordination. They were much pleased at the appearance of our "Presbytery," — the committee of the *Union*, assembled there. They did not seem prepared to find a body of men carrying on ecclesiastical business by themselves with the missionaries only sitting by, as *aids*. They spoke a few earnest words of encouragement to the Christians, bidding them labor on in hope, looking forward to the time when these feeble churches should be large & flourishing, like those in Scotland whose greetings they brought. They also spoke a few words at the meeting for addresses to the heathen, that evening, when about 80 were present. and one of our pastors made an address to them at the close of the meeting, thanking them for coming to see them. The English Chaplain of Ahmednuggur, Mr Watson came out & met these gentlemen, & he stayed over to attend the exercises of ordination the next morning.

In our conversation Dr. Macleod referred to the difficulty of inducing just _the_ men that they wanted to engage in this missionary work. He wished our opinions upon matters which their committee had under consideration. He mentioned that they were thinking of an enlarged salary, as an inducement. Also, of the plan for an increase of salary after a term of years. This would be justified, he thought, on the ground that a man in years _needs_ more money to expend on what a young man might do without. Their missionaries are urging with force & great unanimity upon their consideration a plan for a _retiring allowance_ to a man after about 20 years service. At first their com. was decidedly opposed to any such plan, but Dr. M. said his views had undergone some modification, on the ground. The main objection, as I gathered from him, was the fear lest unworthy men might get into the service & "hang on", doing little as missionaries & yet eating the bread of the church, that some such "hard bargains" might hold on for the sake of the allowance, instead of retiring as they ought. The Dr's description of the case was sufficiently amusing. I told him I thought if they were going on the commercial plan they should use the commercial measures of careful *selection* of men in the first place, & then of a system of strict examination, which should *weed out* the unworthy in the course of their first five years, that with such a system I did not think he would have occasion to fear the effect of being *too* liberal in his treatment of men. For ourselves, we had no "covenant" of this kind with our Board, but trusted fully to the Christian liberality of our committee to care for us.

I think that a properly guarded system of retiring allowances would meet the approval of nearly all the missionaries of the Board. It might make it easier for some first-rate men to engage in this service. It would be only the due reward of years of toil in preparation & in the work itself. Dr Maclean stated that he could not see how such a plan would lower the true dignity & spirituality of the work, or of the men who engage in it. The grand *motive* must remain the same. Men in general would labor on with more ease to themselves & consequently more hope of usefulness if the future were provided for. At best one can hardly avoid some dark hours. Reduce these as much as may be. We might hope for longer *lives* & of consequence of greater gain to the cause, by the removal of care.

I do not think many missionaries who are able to work would avail themselves of a retiring allowance simply because the time was up. Their interest in the cause & in their own life work would induce them to hold on, and the danger might be of remaining too long for safety to health. I told Dr. Bissell after one of our meetings at Kedgaum that if the offer were made to me of retiring soon, I should wish to stay on & see how our system will work under its new development & to help on this impulse for good so far as it is in my power.

I see by the report of the meeting at Buffalo that you are considering these matters at home, hence I thought you might be interested in the talk with Dr. Masters.

Another thing which he stated was, that if a missionary were to leave the work at his own motion, within a few years he would be expected to refund what had been expended on him, for outfit & passage &c. Some such a rule might be of use in some special cases, such as have occurred in the history of the Board.

We are all in usual health. & trust you may have much joy in your work & may see the cause advancing day by day.

Ever yours

A. Hazen

Rec'd Feb. 6. Ans'd Feb. 6

Ahmednuggur, Jan. 10. 1868

My dear Dr. Clark,

You probably noticed in the minutes of our last mission meeting, a resolution, dismissing a catechist, named Shewakrao, for unchristian conduct. It may have been thought strange that we should have made him a grant of 2 mos pay. I do not know how much (if anything) has been written you in regard to the matter, nor do I propose to enter upon any explanation of our action. You expect us to keep you informed in regard to matters which occur here, hence, I send for your information a copy of a paper — a certificate given by Mr Abbott to this Shewakrao after his excommunication from the church & dismissal from mission service. The design was to assist him in getting service elsewhere.

I sent a copy of this paper to Mr. A. asking if it was a correct copy, stating that I thought it should be put on record. He replied thus; "I cannot say if it is exactly a correct copy, but probably it is, at any rate. I am [illegible] ready to sign such a paper, & shall be glad to have a copy put on record."

You will notice the language ~~at the~~ ~~[illegible]~~ of the second paragraph, & also the conclusion.

The investigation of facts in Shewakrao's case was made by three of our pastors, our most intelligent men. They are capable of comparing & sifting evidence. They understand the character of natives far better than we can hope to. They were, Ramkrishnapant the acting pastor of the church at Wambori (see note at end), Vishnupant pastor of the second church here, & Kassimbhai pastor at Khokar. The two last were invited by the church to aid in the investigation. These men gave a most patient hearing of the case lasting through the most of one week. they heard all that S. had to say in his defense. They twice adjourned the matter, to allow him time, which he asked, to bring forward his witnesses. They only closed the ~~case~~ investigation after he had repeatedly stated that he had no more witnesses to call, & nothing more to say. The judgment of these three pastors was that the charge had been proved. The church then met & passed the vote of excommunication. (The testimony had been taken in the presence of the church.)

The witnesses are said to be "persons of doubtful character."

The evidence of five church members was taken. All their evidence agreed as to the main fact; but two of the men gave such confused accounts of the attendant circumstances that their testimony was not

(The matter occurred about *five* years ago)

relied upon. A third appears to be a sincere Christian but some doubts were expressed whether he were not biassed. But the remaining two were clear & positive in their statements, and they stood in such relations to the case that they could not well be mistaken. These are both now in the employ of the mission as *teachers*, and are earnest Christian men, so far as we can judge — one of them specially so. He is the teacher of the station school at *Ráhuri*.

The pastors wrote out very full notes of the investigation. Each question & answer, as it was given, were put down. These notes were read over to the mission & the conviction was that these brethren had fully & fairly tried the case. We afterward heard all that Mr. Abbott wished to say, and also gave a sitting to hear what Shewakrao himself had to say. The result was a vote, *unanimous*, excepting Mr Abbott, that he should be dismissed.

Some of our native brethren feel much aggrieved that in such circumstances Mr Abbott should give such a paper as this. The brethren of the mission can afford to let the opinion go for what it may be regarded. We are not greatly concerned if any one prefers the judgment of *one* man to the deliberate opinion of *six*. But our native friends feel that he has deeply injured them, after what they have done in the matter — that he states what is *not true* in saying "reports from persons of doubtful character" as that brings *them* under implication as well as others.

We have no hope that Mr. Abbott will ever look at the matter in the light we do.

There were numerous other charges against S. in addition to the one on which he was found guilty, which were not investigated by the church as most of them referred to matters of money-dealing & they could be properly dealt with in the courts. Other charges he claimed had been inquired into by Mr Abbott, while at Rāhuri, & hence there was no ground for the church taking them up anew.

But I cannot go more into the particulars of this, with us, *cause celebre*.

Yours Ever A. Hazen

* I should state that Shewakrao was a member of the church at *Wambori*, & was *cited* by that church to appear for trial, when he asked for a letter of dismission that he might join the church at Satara. The church felt that they could not give a letter until certain charges had been cleared up.

Copy of a certificate given by Rev. A. Abbott to Shewakrao.

"Mr Shewakrao Gaikawad has been in the service of the American Mission for many years, and has been under my direction for about nine years, as a Catechist.

Reports from persons of doubtful character have been put in circulation which rendered it expedient in the opinion of the mission to dismiss him from their service and he is now at liberty to seek employment elsewhere.

He is a ready speaker of pleasing address. and has been a successful preacher. The blessing of God has followed his labors in leading a good many persons to embrace Christianity.

I believe he may be most usefully employed as a Catechist. His Christian character stands as fair in my estimation as before the above reports were put in circulation"

(Signed) A. Abbott

Ahmednuggur }
Nov. 2d 1867

Ahmednuggur, Jan 10. 1868.

Rec'd March 12

Ack^{d} July 13

Ahmednuggur. Jan. 27th 1868

My dear Dr. Clark.

I send a letter which I had prepared to send by last mail, but which was "crowded out".

Your favour of Nov. 23d was received on the 12th inst.

I am happy to hear that we are to have a visit from Mr. Robie. He was in the Seminary with Mr Fairbank & myself, one year & we shall be very happy to see him. But unless he prolongs his stay somewhat I fear we may not have that pleasure. The "Sagamore" will probably reach Bombay at the very hottest season of the year. Bombay will be very comfortable in April with its sea-breeze, but travelling in the interior will be uncomfortable, not to say dangerous. If he can tarry till our rainy season sets in, in June, he can make the tour of our stations with ease, & such a visit would give us all much gratification.

If the Lord should incline him to stop with us it would be very pleasant. At his age I should not expect him to do much with the language as a speaker; but there is a large field open for a man to use the English in Bombay. He would be a welcome helper to Br. Bowen. I should hope he might do great good among our "Young India" reformers.

He could be usefully employed as an Editor, & *our* Editor of Dnyanodaya could readily put his thoughts into fitting Marathi. My impression is, that a visit to Bombay will lead him to feel that we *need* help very much— and a visit to the interior will perhaps lead him to feel that there is encouragement to labor for these Hindus. He will not come as a *stranger*. I should be glad to be in Bombay to welcome him, on his arrival. I fear the diffidence of Mr K. will prevent his seeing *all* the opportunity there is for his working in this land.

There is another man who has never been duly "appreciated" at home. that is Rev. *Joseph Bartlett* of Maine. I see by the papers that he has come to Andover to spend some months. He is an older brother of Prof. S. C. Bartlett of Chicago, & probably his superior as an exact scholar. But I don't suppose such men are more likely to be "appreciated" among the Hindus, or to accomplish more than they do at home.

The "Rutland" with its precious freight reached Bombay 18th inst. We hope to see the Atkinsons up here during the present week.— Only one other passage in the 22 years I have known the mission has been as long as this. That was the "*Goodwin*," in 1848 which brought Misses Bowen & Wood. Ours in the

"Bertrand" 1867 was 154 days. We were dismasted. This passage is 158. We had begun to be quite anxious lest we might never see the party. A great storm, a cyclone, passed over the Indian ocean, Dec. 17th & we feared they might have been in it. The news of their safe arrival, in good health, was a very grateful relief. Our friends in Bombay speak very highly of them, as the right sort of persons. I hope you have more for us selected at least, by this time.

I think it would be well for the Committee to consider the propriety of sending missionaries by the Red Sea route, unless when a passage offers in a good ship in April, May or June. In those 3 months a passage ought not to be over 100 days & that is about as much time as it is generally profitable for a party to be on the water. My own experience was that the last six weeks of the time I could not study. We had an experienced teacher along & my wife kept up her interest to the close of the voyage, but I felt that I wanted to hear the language spoken, & to learn more definitely what I had to do. I am much interested in the statements of Br. Goodrich in the Dec. Herald. That is the true way to get a language. Too much study of books but retards actual progress in the use of the language. I can give you examples of that. There is a danger in the other direction also; at least I judge so from one example. a man may get a careless way of speaking & so lose much effectiveness. The conversational & the book style are both necessary. There is need of a constant effort to prevent the growth of bad habits, & to secure an accurate use of words. If one gets a feeling that little mistakes are of little account he will never try to speak correctly & will grow worse & worse, for bad habits grow, while good ones lie dormant to say no more.

One important qualification for a good speaker in a foreign tongue is accuracy; a desire to do every thing just as it should be, a power of making the distinction between the right & the nearly right. Here is the great value of the long, careful drill in Latin & Greek which men ought to get in our course of study. not so much the knowledge of the literature as of the distinctions which go to make up the beauty of those languages. No true culture is without its use in the great mission field, & there is almost a boundless field for culture, even among the heathen.

But a blank page is a temptation to me, & you can probably well spare the thoughts that I have put down here. With kindest regards, Ever yours

A. Hazen

Ahmednuggur, Jan. 27th 1888
Rec'd. March 12
Ack'd Apl
Speaking
Languages

Sholapoor, March 19, 1868.

My dear Dr. Clark

I sent you a letter by the mail of Jan. 27, and the next day received your very kind letter of Dec. 5, containing the permission of the Prud. Com. for me to send home a portion of my family with Mr. Harding. I need say no more on this subject, than that we do not avail ourselves of the permission at the present time, but prefer to wait for a future opportunity trusting that health & other interests may not suffer by a still longer residence in this country.

We had a few days in which to become acquainted with the *Atkinsons* before we left Ahmednuggur, & learned to esteem them very highly. They both appear to have excellent judgment. She seems to have perfect health, but I could wish that *he* were more robust. He reminded Mrs. Hazen & myself very much of our lamented brother, Mr. Chapin.

We left Ahmednuggur on the evening of Feb. 11th & reached this place the morning of the 13th. Br. Harding with his four little ones *left* us on the morning of the 13 *inst.* and reached Bombay the same evening. He was detained here some days by the sickness of his second child, who had a mild attack of varioloid.

No other one seems to have taken the disease from her; & I trust Br. H. will reach America with all in good health. It seemed best on all accounts that he take the Red Sea route. No ship is up yet for the States. It is doubtful whether the Sagamore, which is not yet in, may not have to go to Calcutta for a cargo. The *cost* to Mr. H. in the way he will go, will be *no more* than it would be to take the voyage to Liverpool direct. He expects to sail 21st inst. I presume he will be with you a few days after this reaches you. & will be able to explain all matters here, so far as they may need any explanation. We trust Br. H. may soon be permitted to return to his work in accordance with his own strong wishes. He is certainly very much *needed* here. — We are much gratified to learn that Mr *Park* is to bring out *one of our own* number as his *wife* — a very suitable arrangement.

When we arrived here we found there were two candidates for church membership. One was the younger of the two brothers about whom the riot occurred last Aug. of which an account is given in the Herald for Jan. The other was a *mason* a man of about 30 years age. These men were examined the first week we were here, and they both appeared very well. The younger one especially so.

The church voted to receive~~d~~ them without hesitation. The young brahman was baptized Feb. 23d. & there was a great crowd present to witness the ceremony. There was no disturbance, all listened quietly to what was said in the sermon, & to the other exercises.

The mason did not appear. I think that he had not made known his intention to be baptized to his friends, although he had been living with the Christians for several months. On the Saturday be he went to his village, 2 miles away, to see his mother, & tell her of his plans. She was very much distressed at the proposal, and wept so bitterly & said so much that her son wavered, & did not come to the meeting. He said to some of the Christians that he thought he had better wait, & see if he could not influence his friends. I think he had not calculated upon such a severe trial. He has not yet come to our meetings. He came to see Mr Harding one day, & expressed a firm purpose of cleaving to Christ But we feel that he has placed himself in a dangerous position, & he may never come back to us. The Christians were very sad at his departure. He could not read when he first came; he made some progress in learning while he was here. We can only leave him in the hands of the Lord, who knoweth them that are His.

The men who were imprisoned for being engaged in the riot in Aug. — among whom was the elder brother of the two young men who have been baptized — were released, having served out the term, Feb. 20. The Christians here, showing that they bear no ill-will toward those who so severely beat them, are doing what they can that the brother may again be employed in the situation which he lost on account of the riot. He has met his brothers, but seems to retain his strong Hindu prejudices.

My principal work at present is preaching in the streets. Two companies of us go out daily. We often have large audiences, & they listen respectfully.

Br. Bissell will doubtless report to you the baptism of the mother of Haripunt & Narayan, the first converts from the brahmans at Nuggur. They were baptized in 1839. The old mother has retained her pride of birth very strongly, all these 30 years. She threatened to kill herself when Haripunt, her beloved son, was baptized. Only a few months ago she told us that she could never leave her people. The change in her case is wonderful. We were much rejoiced when she came out & joined her surviving son.

We are in usual health and with kindest regards

I remain, Yours &c

A. Hazen

Sholapoor, March 19, 1868.
Rec'd April 28.
Ack'd July 12.

My dear Mr. Treat. Sholapoor. July 3, 1868

Your letter of May 6 reached me 27th ult. I send you a short letter for E. Randolph. I was not aware that *they* had ever sent a donation expecting a letter in reply. You will see that I have not much to say from this station. If schools will make donations for the work *in general* at a particular station, I think it will be well. Neither of these schools has *promise* enough to warrant its being recommended. Yet the *teachers* are worthy of support *as preachers*. The fear would be that if any S.S. should undertake to support a school in a village, & after a time the teacher be obliged to leave that place, the S.S. would be discouraged. We are trying to push forward the work by *preaching*. This is our great business here. Perhaps we are doing too little in the way of schools. But I am asking whether there should not be some *demand* for schools on the part of the people.

Our daily preachings, though interesting to myself & our native preachers here, yet afford very few details that can be put on paper to be made use of at home. We are but *sinking* *shafts* as yet, working in the darkness, but may strike the true metal any day. I sometimes think we shall see great changes here. I think I see evidences that the minds of *some* men are ill at ease.

It is not a little thing that I go out some days & have an audience of over a *hundred* to listen to the story of the cross. One such audience strengthens me to go on, even though the next day should not give me over 20 hearers. The number of hearers, & the interest they manifest vary very much. But in it all & by it all *Christ* is made known to the people. and they do not *all* blaspheme. It frequently happens that when some one begins to ask frivolous questions, some other one in the crowd will check him, or answer themselves.

My own health has been pretty good through the hot weather, but I am not quite well now. Mrs H. continues about in such health as she has had since our return. & our daughters are well.

With kindest regards to Mrs Treat & yourself
I remain, Ever yours

A. Hazen

Sholapoor, July 3. 1868.
Rec'd. Aug. 28.
Ans. Oct 1. 68

Bombay. Aug. 4. 1868.

My dear Dr. Clark,

I hand you herewith the Estimate for the expenses of the Maráthi Mission in 1869. We have kept constantly in mind while making up the estimate the condition of your Treasury, & have resisted every tendency to expansion. The sums that we ask for, under each head, are those that we find necessary in the progress of our work.

Personally, I am disappointed that we can make no larger reduction in our Estimate for support of Pastors. We shall urge this matter at the meeting of the Union in Oct, but after the experience of the last eight months, the brethren feel that they must ask of the American churches, as a grant toward the support of Pastors the sum here named, Rs 1410. The *receipts* for the eight months, (nearly all) have amounted to only Rs. $665\frac{2}{3}$. We shall *use* as little as possible, if the grant is made, as we trust it will be. Pastor *Modak* is not at present a settled pastor, & hence we class his salary with Agents & not with the other pastors, and ask for a separate grant for his support.

I trust the estimate for Education is intelligible. We ask a larger sum for the station school at Wadále than for the other station schools for the sake of providing for some students from the Khokar district, now under the care of the missionary at Wadále.

There is an item of Rs. 6 per month for "teaching women" both at Ahmednuggur, & at Sholapoor. At the latter place there is great need of this work, in consequence of so little having been attempted hitherto. There are also two women teachers employed at Satara. It seems to me that these women teachers might properly be employed by the new society of ladies. The amount asked for for these three cases is Rs 25 a month or Rs 300 a year.

Under buildings for missionaries we ask for what we find necessary at the present time. The question of roofs is not yet settled, & we see no way but to put on several grass roofs again. I hope, ~~then~~ when the money is to be expended that some of the amounts may be reduced, but perhaps there is as much prospect of more being required, ~~than~~ as less.

The minutes of the meeting which will be sent you by the Secretary will supply some farther details.

I propose to write at another time in regard to sales of property, but I send these estimates today, as I suppose you will wish for them while making preparations for your annual meeting at Norwich.

The death of Br. Munger makes a sad vacancy in our ranks. There is no one who can come here at present, & we are obliged to leave this most important station to the conference native brethren, aided by Br. Bowen, with such little supervision as I may be able to give, at the distance of 15 hours by train. This will practically amount to little more than "paying the bills."

Mrs Munger thinks that she had better return to America at once, & so is leaving in today's steamer. We advise her to take the Bremen steamer from Southampton; but she may prefer to go on to Liverpool, & sail from there to N. Y. Will Br. Wood be on the lookout for her arrival? She has friends with whom she will wish to stay some days in N. Y.

I return to Sholapoor this evening. Br. Fairbank is here still. will leave for Ahmednuggur with Br. Bruce tomorrow. Brn. Bissell & Abbott went back on Friday. Our families were all well as usual at latest dates.

With kindest regards,

Ever yours

A. Hazen.

Bombay, Aug. 4. 1868.
Rec'd Sept. 14.
Ans'd Oct. 20 —

Sholapoor, Aug. 10. 1868.

My dear Dr. Clark,

You have on record at the Missionary House, the main facts of Mr Munger's life. I send you the notice prepared by Mr Bowen & published first in the Bombay Guardian. Mrs Munger will soon be with you, and will supply any farther information. I have in mind only to put down a few things that I have seen & heard, & which others may not mention.

I went to Bombay July 20th arriving at 10 p.m. During that day Br. Munger has been able to converse, & the Dr. had expressed some hope that he might live & return to America. He was sleeping when I arrived & I did not see him that night. The next morning he evidently recognized me, but he was not able to speak, nor did he speak after that except once, when he said, "none but Christ". & also uttered other words which were not understood. He was partially paralyzed at this time & after that did not move except convulsively. He appeared to recognize other brethren when they came in Tuesday Eve, but it was only a momentary consciousness. Even on Thursday morning he apparently recognized Dr. Wilson & another friend who called to see him. But he was gradually growing weaker, these days. ~~At~~ a few minutes past 3 p.m. July 23, Thursday, he ceased to breathe. His

(Eyes opened wide, the film was all gone, & he lay as gazing
(upward upon the open glory.//

The next morning we carried him through the town to the Scotch Cemetery. — (The American burial ground had been closed by the authorities & a new ground granted at a distance from the city, but the new one had not yet been formally opened.) There he sleeps not far from the Scotch Missionary, Mr Nesbit, who died very suddenly of cholera in July 1855. At the grave, Dr. Wilson made some very appropriate remarks, & Br. Bowen led in prayer. The native Christians bore his body to its resting place.

Br. Munger had the privilege of baptizing but few persons himself. It may seem to some that his missionary life, though prolonged, was yet without the fruit that should be expected. But it is interesting to know that several Europeans traced their conversion, or their quickening in the divine life, to his earnest words.// I think he held meetings in English at every place where he resided, & he had fruit in connection with these meetings in every place. In Bombay he had opened his house for a Sabbath evening meeting, for the benefit of a few families that found it difficult to attend upon regular services, ~~This was~~ for a few weeks previous to his illness. On the last two occasions he had spoken with great earnestness upon "the Heavenly Inheritance". He was at times so much affected that he could scarcely proceed with his remarks, & His words made a deep impression upon those who listened to them. Several spoke of these discourses as they came to mourn his death. // One man, who was converted at Satara, while attending upon the little meeting kept up by Br. M. remarked that for years he & his wife had been accustomed to pray daily for a blessing to attend Mr Munger, & they would still continue to pray for _Mrs_ M. Such influences as these are permanent. We feel sure that we shall yet see the fruit of Br. Munger's earnest prayers & labors. He "died in the harness," continuing his preaching as long as he had strength. He "yet speaketh."

This death makes a great gap in our ranks. He who was in some respects, our strongest man, has been taken away. He was to have preached the sermon at our recent meeting. We _saw_ the sermon, standing as we did by this dying bed & by the open grave. The voice of these events is saying to us, "Work while the day lasts." How soon the "night" may come upon this mission we know not. We were _five_ of us, only, at the meeting, and not one of us in vigorous health, if we may except our _oldest_ member, Br. Abbott, & _he_ is looking to a return to America next year.

The prospect is exceedingly dark. I am sorry to hear from Br. Harding that there is no prospect of the return to this country of Br. Barker. No one seems to be coming to our aid, & those on the ground are ready to faint under the burdens that necessarily come on them.

It seems proper for me to intimate to you, that if any can come to us this year, they should come by the overland route. It is important that they come as soon as may be.

I will send you a photograph of the 5 brethren who attended the meeting. & of Br. Bowen, who was able to be with us only one evening. The picture was taken by a friend, an amateur photographer. I think it tells very plainly our need of help. But we never forget that all help is in vain, unless we can have the presence & influences of the Holy Spirit. I feel this daily in my preaching here. I have never seen more indications of interest than appear at this time.

It seems very desirable that some one should be in Bombay now. I was very much pleased with the audiences that assembled while we were there in our chapel. Today, (14th) I hear that three persons have been examined & propounded for admission to the church. There are some families that have for years been wandering in other connections, that now wish to return to us. There has not been as hopeful an appearance for ~~many~~ years, as the present. Yours Ever. A. Hazen

Sholapoor, Aug. 16, '79.
Rec'd Sept. 30.

Sholapoor, Sept. 5. 1868.

My dear Dr Clark,

I wrote you 10th ult. a little account of Mr Munger's last days. & I received on the 29th your letter of July 13th. Yours to Mr Munger giving the permission of the Prud. Com. to his return to America came by the same mail. He has passed into the heavens and we hope that Mrs. M. will soon be with you.

I thank you for your words of cheer. I often think that I should like to ask you questions, and get the answers that your clearer vision in the higher atmosphere of American life would suggest. I often feel at a loss in regard to the best method of carrying on my work.

I fail to see what there was in my *report* that led you to think me ready to go to the Hills again. I call myself in good health now. & I hope there may be no necessity for my going at present. I may call myself *second* in strength, of the five who met at Bombay for our meeting. Br. Abbott being *first*. I hope by care & occasional change of labor to keep as well as I am now. I find however that I am hardly able to preach in the street *six* days in the week. Perhaps *four* times is enough, with my *two* Evening meetings in the week.

I trust you have not the idea that *preaching* has -

been neglected in this mission in days past. I think it has always had the first place with all the missionaries & has been faithfully attended to, from the very origin of the mission. If the mission is a failure it has not failed because of undue attention to other things than preaching.

But the question does force itself upon us, why have we not seen more success, why do we not see more fruit of our labors day by day? Why does the gospel not shew its power among these idolators? Why is it "hid"? Why is not the testimony of Jesus "believed" among them? It seems to me that my preaching is almost, if not altogether in vain. The gospel is preached as a witness, and is not accompanied by the evidences that it is God's way of salvation.

Perhaps it is necessary for the people to become familiar with the name & work of Jesus before we have reason to expect any to turn to him. I go on with my work with a good degree of hope & prayer. I almost always see some one or more in the crowd for whom I feel a special interest & who are thus made objects of prayer. Yet I see no fruit.

You have spoken of "scattering fire", of selecting some village for special labor. I suppose we are to be guided by the Spirit in any such selection. We should only be too happy to work in _any_ place could we see evidence that the Spirit is there working _with_ us. But ought I to seek another place, — having as at present, no special tokens of the Spirit's working in any direction, — when this city offers so important & interesting a place for preaching? I have not visited the villages near us at all, for I have felt that the work _here_ was all I could attend to. I propose to go out during the cold season.

There are a dozen places, beside the chapel, in the city where audiences are gathered. Two & sometimes three of these places are visited every morning. With an assistant I visit _six_ of these places, in succession; the native preacher, with a teacher, visits each of the _12_ in order. Sometimes there is a _third_ preaching party. At one place I usually have a hundred & more to listen. Yesterday not less than 150 heard for a time. I often count while the Assistant is speaking. The average audience at the places I visit is full 50. Rarely do I have as few as today, when 20 heard. The assistants often report as many as I have. But I have sometimes seen their audiences in passing, & I do not think they have as many as I do in the _same_ places. Probably there is some curiosity to hear what _I_ have to say. This is the _morning_ preaching. In the p.m. the assistants again preach in one or two places; very frequently in front of the chapel.

At the close of the Sabbath p.m. service there is preaching in front of the chapel. Large numbers gather as it is on a corner where several ways meet. In these ways hundreds hear daily. The assistants & other Christians visit the neighboring villages for the sake of preaching on Sabbath mornings & occasionally in the evening.

Three weeks since I commenced a Saturday evening meeting in the chapel, designed specially for the more educated portion of the community. I give an address & then answer questions, closing the meeting with Scripture reading & prayer. We have had about 50 of the class I wish to reach present. Whereto this may grow we know not. I have hoped it would induce *some* to attend also upon our Sabbath services.

I find that "young Sholapur" - to use the most expressive term - is *infidel* in its notions. One young man said the other evening, "we believe nothing at all, & we want to know what *to* believe". This was said with so much of a sneer that I did not feel inclined to enter upon a discussion with him; but I trust if he continues to attend that he *may* hear some things to *think* of at any rate. I do not suppose any statements that I can make will be such that the man's natural infidelity will be *compelled* to yield. Is there not *always* room for *doubt*, when the truth is viewed only *intellectually*?

One member of this church is a mason, employed by the railway to oversee the work of construction. He is now at a place about 15 miles East. where a large number of men are employed in building a bridge. He is the only Christian there; but some eight or ten persons join him in his daily reading & worship, in the evening. He reads also twice on the Sabbath, & spends most of that day in conversing with those who come to see him. Many express a conviction of the truth they hear from him. I have great hope of good from his course, & I wish we had more Christian thus employed & of this spirit. It sometimes seems as though such men do more good than those employed by the mission to preach; for these latter are everywhere met by the taunt, "you have joined the Christians just to get something to eat." It is only a sincere & holy life that will give an answer to such taunts.

From Boinlay I hear good reports. Our pastor there, (acting) & the assistants seem to be diligent in the work of preaching. The pastor has recently baptized three young persons from among the heathen, & he writes me that there are other enquirers. He is improving in health. and there seems to be ground for the opinion that a real remedy for leprosy has at length been found.

I still think we have a *claim* that our reinforcements – if we get any this year – may come by the short route. There is no need of paying the high prices charged by the P&O. Line. There is a line of steamers from Liverpool to Alexandria, & Messrs *Tod*, *Kennard & Co.* of Liverpool would put one in the way of coming out *direct*, by the new line, at an expense of £62.10 *first* class from Liverpool to Bombay, & £20. *less* if one would come second class from Suez. The mail steamers are 12 & 13 days from Suez to Bombay, & these freight boats are only 3 or 4 days longer. Soon this company, of which Stearns, Hobart & Co are Secretaries, will have a steamer once a fortnight, & when the fleet is ready, they will run every week. – *I could go alone* by this route as cheap as I could go by a ship.

We look by each mail to hear of some one coming to us. I trust Dr. Harding may succeed in finding *some*, now ready. If not, must we regard it as the will of God that we should retire from the field as fast as health fails, & give up the work to be carried on by *natives*? Does it not *look* like that?

I cannot doubt the wisdom of the decision that retains Mr. *Dean* in America. The providential reasons in Mr Barker's case may be equally clear.

We are all in usual health. With kindest regards

Yours Ever

A Hazen

Sholapoor, Sep. 3. 1868.
Rec'd. Oct. 22
Ack'd

Sholapoor, Nov. 18, 1868.

My dear Dr. Clark,

I have ask of the Prudential Committee that they will make the usual grant to my son William, for the year 1869, and I should be very grateful if they could make a special grant to my son Henry, also, as they kindly did the last year. The money may be sent as heretofore, to L. Downer Hazen Esq, Barnet, Vt. My sons as you are aware are in Dart. Coll. the second year. The account which I receive in regard to their conduct, & their progress in study are satisfactory. William expresses his purpose to be a missionary. I trust a grant may seem to you a proper expenditure of money.

We returned last week from our annual meeting at Ahmednuggur. I trust Mr. Bissell has written you fully in regard to our business. Others will write you in regard to the new position taken by the Union. I will only state some of my own impressions from the visit & the meetings.

The evidences of progress during the year past, are not as marked as we had hoped they would be. It is only the beginning that has yet been made, in the direction of self-support. Leaving out those Christians who are in the employ of the mission, or of missionaries, we did not hear of *any* who had carried out the promise, made a year ago, of giving tithes. The amount collected from all these is *very small*. Perhaps the result of the *first* year of tithing may be described as the surrender of *ten per cent* of *salary* on the part of most (not all) of the persons employed by the mission. But even this is something. It has done these men good.

We can now tell better how to direct our efforts in order to secure the tenth in time to come. The native chhs see that *they* have much more to do. Some of the addresses at the meeting had reference to this matter & they were well received & left a good impression.

At first the *Union* was not inclined to consider the matter at all this year. The leading men wished the arrangement made last year, as a temporary matter, to continue the coming year. It required some "pressure" to induce them to act. But I think the leading men at least cordially approved the step that was taken finally. It is a small step to be sure, but it seems to be *in advance*. The proposition is for a Com^e of the *union* to take charge of the tithes of *pastors* & other sums; contributed for *evangelization*, & from *these* to assume the *entire* support of *some* of the pastors. They hope to do this in such a way as to act as a *stimulus* to the churches thus aided, & to all the others also, to do all they can for their own support. If the plan succeeds in reference to *one* or *two* (or more) churches the first year, they will hope to be in a position to aid still others the next year. But you will need to bear in mind at all times the text of the sermon preached before the Union, (the *first* sermon so preached) the other day, "Who hath despised the day of small things". It will be "small things" with us for some time yet.

The prospect for next year is *very dark*. The rains this season have been scanty & irregular. In some districts the crops have entirely failed. Whole villages have already been deserted by their inhabitants for want of drinking water. In other districts the crops will be *very* small. Prices are daily rising. Our people will find it hard to live upon their salaries & pay the tithe. Others may not have anything to live *upon*, let alone the giving. Such is the present out-look. There is no reason to apprehend actual *famine*, as there is probably a supply of *food*, but prices will be very high, & distress will follow. Our usual late rains have entirely failed. It will be a *very* strange thing if our people are able to contribute the sum we allotted as their portion, at our meeting in July, viz. Rs 1590, or the *half* of the salaries of the *settled pastors*.

We had even before us during our meeting the state of the treasury at home. We were rejoiced to hear during the meeting that you had closed the year with no debt. We suppose it quite probable that you may not be able to grant us all that we asked for in July. If this should be the case, it was thought possible that we should need to hold a meeting in Jany. to reduce expenses as far as should be necessary but we endeavored to put matters in such a position that a full meeting would not be required. Perhaps a meeting of the financial committee would be all that is necessary.

I feel fresh & strong for my work again. & have some new encouragements, of which I may write more at some other time. We are all in usual health.

With kindest regards, most truly yours

A. Hazen.

Rec'd. Dec. 29.

Sholapoor. Feb. 12. 1869

My dear Dr. Clark,

I wrote you, sending my report & a letter, from Ahmednuggur. 22d. ult. On the 9th inst. I received your circular letter of Jan. 1st with *note* at bottom, (mailed Dec. 22d.) I thank you much for these words They meet my feelings, and express them very exactly. I am *burdened* with the thought that no more *fruit* is apparent. I think the number of conversions in our field last year, is not more than *one* to every *two* laborers. We seem to have come to a stand; our churches are cold & dead. O for the *outpouring* of the Spirit.

O for more of the spirit of our blessed Master, in all our hearts. I feel the need of this more & more. I have been *away* from here a good deal of late, but I always come back with the feeling that *this* is the burden. It seems to *press upon* me more here than elsewhere. I feel it as I walk the streets, at our preaching stands & everywhere here. Perhaps this is habit in part.

This blessing must come upon our *churches*, in the first place. I hope for good here. The members of this little church seem to be in a better frame than they have been, but still are far short of their privileges.

The recent painful disclosures of immorality at Ahmednuggur & Seroor tell us how much we need a new & fresh outpouring of the Spirit. I trust these cases will be warnings, so that others will be ware, & not think they are 'standing' when ready to fall. It almost seems as if the little church at Seroor would now *die out*, after nearly 30 years of labor there. Yet its *fruits* remain in other places

I am not in a situation to answer your inquiry about the expediency of Mr Barker's return to this country in the shattered condition of his nervous system. I should think the medical opinion *ought* to be decisive. If your consulting physician should give the opinion that he ought not to return, I should suppose *that* would outweigh all *personal* wishes, however strong, & all testimony of friends who may be interested in the man, but who are not apt to consider the exigencies of the work here.

Mr Fairbank, who has the charge of Khokar district at present, has, I believe, favored the return of Mr B. on the ground of his acceptableness to the people in that region. If the medical opinion be not adverse, that sentiment would be in favor of his coming to labor in that region again. I do not think I should ever approve the sending of a young missionary to reside at Khokar. If Mr B. does not return let the field be cared for, & worked by the native brethren.

I have been looking over the draft of my letter to you of Sep. 5. I fail to see what I wrote that led you to judge that I was doing too much. I certainly have enough to do, & that which is of great interest. The number of our hearers does not appear to fall off. & I think I can see some good resulting from the reiteration of these great truths so constantly. The objections which men start are different from what they used to be. I try to impress upon the helpers here this idea, that we must labor for souls, for the individual men, any who will hear & give heed. I hope to labor with due moderation. & I mean to "hold on" so long as that is best.

In case the way opens for our daughters to return to America I think we can stay for two years more. If no opportunity for sending them occurs, we shall need to go on their account next year. It has been our intention to send them whenever Mungers should go. We are now waiting to see what the next fit opportunity will be, & I may have occasion to write you again soon, on this matter.

I hope to write you by & bye in regard to my labors in the villages during this season, but I shall not have any thing of special interest to communicate. My work was partly of an exploring character. I have been 18 miles S.E. 35 miles W. & 60 miles S. and still expect to go 30 or 40 miles in a northerly direction.

We have had the pleasure of Mr Bowen's company for nearly 3 weeks. He left us yesterday on his way back to Bombay. He expressed himself as much interested in the work here. He saw & addressed the audiences at our chapel, & at four of our preaching stands in the city — Rev. R.V. Modak from Ahmednuggur has passed through here, & spent a couple of days. He had a great crowd to hear him, when he preached in the bazar, & a crowded room to hear a lecture from him on Wednesday evening — The address which he gave at our meeting in Oct. 1867 on tithes, has been translated into all the native languages spoken by the Germans in their missions south of us for distribution among all their native Christians.

I send this letter as soon as possible, as you may wish for the answer to your inquiry about Mr B.

We are all in usual health. With kindest regards to all the brethren, Yours Ever

A. Hazen

Sholapoor, Feb. 12. 1869.
Rec'd March 30.

Sholapoor. April 29. 1869.

My dear Dr Clark;

I wrote you Feb. 12. Last month I wrote another letter, which on second thought I concluded I had better not send. I mention it here partly as an excuse for silence.

I have been suffering in health for more than a month. At first I tried to get on, by leaving off part of my work here, hoping by that to manage & remain here, & supervise matters if nothing more. But while not doing half work I was constantly growing weaker. The doctor urged me to go away from here to some cooler place for the hot weather. The judgment of the brethren agreed with this. I left here the 8th inst. & spending one night at Khandala, on the edge of our Western mountains, & one at Matheran, a sanitarium for Bombay, reached Bombay 10th inst. By the kindness of friends I spent a week on board a ship in the harbor. The sea air & the salt-water baths seemed to be just what I needed. The trouble in my throat disappeared. Other pains & symptoms of weakness were alleviated. On the 20th my family left this place & proceeded to Khandala & I came up from Bombay & met them there. I have continued to gain, & think that morning & evening rambles among the hills are only second to the salt water as curatives.

perhaps even better in some respects. I trust the change will be equally beneficial to my wife & daughters. We shall hope to spend most of May there. I left there last evening & reached this place this morning, coming to attend to some necessary business. I find the heat here very oppressive today but I hope not to suffer from a short stay.

I wrote you that I hoped the church was in a better frame than it had been. Some things seemed to me to indicate this, but I was perhaps mistaken. I had made *it* my plan, so far as I could, to bear with all, & to lead each one to endeavor to regulate his whole conduct by the rule of love. I had hoped the preaching of the truth in love would lead to harmony on the part of the Christians. But I found that there were jealousies & suspicions still. Several told me that they felt that the conduct of one man was unworthy of the name of Christian. Whenever this man talked with me he seemed ready to acknowledge his faults, & in a word showed genuine Christian feeling though imperfect. But in regard to matters about which others felt aggrieved, I felt that it would be almost a mockery to bring the case before the church, for most of the members had prejudged the case, & they were not in a state of mind to listen to the man's statements. They seemed to desire to throw the whole matter upon *me*.

Just at this time when I was in great perplexity, two other

brethren in the church
~~brethren~~ men in whom I had felt great confidence, were guilty of drinking to excess; & then they tried to deceive me about it. This blow was almost more than I could endure. I wrote urging Vishnupant to come from Bombay & help me for a few days. He came; & on talking over matters it appeared that he would want some days to get acquainted with the people. One question on which I specially wanted his opinion was, whether the brother S., against whom so much was said, were really a Christian at all, & this could better be judged of, after an opportunity for free & familiar conversation. On meeting him he recognized him as a man who had been an inquirer at Ahmednuggur in 1854. Dr Anderson saw him when he was there (at Shingave) that year. He had been a wanderer since, until he came here & was baptized by Mr Harding at the end of 1866.

I was *very* weak the day that V. arrived, 7th inst. As he could attend to matters for a few days he urged my leaving at once. I started the next day, as stated above. V. entered into matters here at once, & soon got at the state of things. Most of the male members handed him written statements. It soon appeared that things were in a state to warrant the church in taking action. I sent word from Bombay, that the church should act without waiting for me. I thought the effect of action in the absence of the missionary would be good upon the brethren. They would-feel that the responsibility rested upon them & they could not shirk it, or simply assent to the missionary's opinion.

Before I left the two who had tried to deceive me, came each by himself & confessed his faults, to all appearance, very frankly & penitently. They were much ashamed of their course, & seemed to be trusting in Christ alone for pardon. This course had relieved me very much. When the church came together these two made very humble confessions, took all the blame to themselves, stated that they felt unworthy to partake of the communion, that they must have time to show their penitence. They were suspended, one for two & the other for four months. The third brother T. made no confession. He appeared contumacious in the presence of the church, & denied having said words which he had before acknowledged in private. Taking all circumstances into consideration, it was judged sufficient that he be suspended for six months. I consider this case as doubtful. It may be necessary to proceed still farther. But in the other two cases I trust the effect may be lasting, as a genuine putting away of evil, & that the whole church may be benefitted by this process of discipline. From what I hear I conclude that the church meeting was a very solemn one, many being affected to tears. Vishnupunt stayed here ten days & went back to Bombay. I trust the effect of his coming & his conversations & preaching, may be lasting good to the church. We much need the outpouring of the Spirit. But I will not take a second sheet today. With love as ever yours A. Hazen.

Sholapoor, Apr. 29. 1869.
Rec'd June 8.
Ans'd Aug. 26

Khandala, 75 miles S.E. of Bombay
May 12. 1869.

My dear Dr. Clark,

I wrote you April 29th from Sholapoor, and I received 9th inst. your letter of March 20th. Thanks for the grant to my son in College. I had not heard from you in regard to it, but I had learned of the payment of the money. We are very glad to hear that Mr Wells is so soon to be on his way to join us. I suppose it is now too late to expect any second man to come with him. I think the decision in the case of Mr Barker is a correct one, as you will see from my letter of Feb. last.

I thank you also for the words of encouragement you give me in regard to my work. Perhaps you will judge from my last letter to you that the church at Sholapoor is not growing much. From present appearances I fear that we may be still farther weakened before the days of refreshing come. But we still hope that they will come in God's good time. We certainly are in great need. I feel sorry to be away from my station at present, but, perhaps the sifting is needed. I feel that if there are members who can only stand up, while the missionary is there, it is well that they be tested & the fact ascertained.

Rev. Mr Burnell & wife of Madura have recently come to this region on their way to America. They spent two days with us last week & are now at Ahmednuggur. I am glad he can see so much of our work, as he may be able to give you some hints by way of comparison.

Ever since we first heard, in Jany last, of their purpose to come this way en route for America we have had under consideration the subject of sending our daughters in company with them. We thought it might be *the* providential opening for them to go. But from correspondence there seemed to be difficulties in the way; & after one or two letters had passed I dropped the subject, although I thought it might come up again on meeting. Then my own health gave way, and this seemed to indicate that I must seek a change myself at the close of the year, or whenever I could be relieved by Br Harding. The whole matter was in this state of uncertainty when the Burnells came. On conversing with them we found that they were quite ready to assume the charge, and were willing to change their plans for travel in Europe, if we should wish to send our daughters. *I* was waiting for the *offer* from them, which I should have regarded as "providential" & *he* was waiting for our decision which he would also regard as "providentially" deciding the course that he ought to take in going home, for I could not send my daughters on any sight-seeing trip.

We have decided to make the effort to get them ready, & we now expect that they will sail on the 19th. Should the steamer that day be too full to take them they will be detained two weeks longer.

I regard this decision as carrying out your suggestion in a letter some time since, that I "hold on" as long as I can. I shall hope to work on until some new comer can get to work; though it is not certain yet that the doctors will say that I must go within a year. One obstacle in the way of remaining is removed if our daughters can go at this time. They will also be enabled to go on with their studies more satisfactorily than they can here. So far as we can see there will be no ground for regret even if we are obliged to go soon ourselves, and we may be enabled to stay on some seasons yet. I trust you will not judge of my health, or of that of others here from the specimens that have gone & are going to Am. this year. The appearance of Mr Abbott & Mr. Burnell speaks well for the healthiness of this India climate, but they cannot be regarded as specimens.

I feel confident that my daughters will receive a cordial welcome from you. Fanny is nearly 17 years old & Mary, in her 15th year. They will go, at first, to my sister, Mrs W. H. Stoddard, at Northampton. I suppose the elder will be ready to enter the Mt Holyoke Seminary at

South Hadley, this fall. I shall be glad if the Comᵉ can make a grant to them, under the rules, for the remainder of this year. If such a grant is made the money may be sent to my sister, as above.

I shall hope to write again soon.

With kindest regards. Ever yours

A. Hazen.

Khandala, May 12. 1869.

Rec'd June 16.

Ans Aug 26

NC.

Rev. N. G. Clark D.D.

Secy &c

Boston

Sholapoor, July 10. 1869

My dear Dr Clark,

Your letter of Apr. 26th was received here on the 9th June. I always read your letters with much pleasure and interest. They give me such encouragement as I feel I often need, & such suggestions as are of great use.

I think it is plain that the article in the Bombay *Times*, to which you refer, and which is quoted from in the Congregationalist of May 27, was written by our neighbor R. G. Wilder, and as an expression of opinion is worth the paper it is written on. None of us here have deemed it of any consequence, not enough to *notice* it. Mr *Aitken*, once connected with the school of the Scotch *Free Kirk*, now an Educational Inspector, – who has been "permitted" to retain the appointment in view of the fact that, though ordained, he has never engaged in direct preaching work – has written some articles also.

In an article in the Missionary Herald for April, speaking of our weakness as a mission there is one mistake which it may be important to correct. at least for your own use. Sholapoor is *two* hundred eighty miles from Bombay, not 180 as stated there. It is about 120 miles due East from Satara, & rather more than that distance S. E. from Ahmednuggur. There are large & important villages on both these roads.

It seems useless for us to say anything about the enlargement of our operations, the opening of new stations. We cannot even hold our own, with each man attending to the care of 2 or more stations. — I think you may be rather startled when you get the letters in regard to Br. Fairbank's health, which I presume went by last mail to you. The case is a plain one. At his age, *ten* years in the tropics in this country are as much as most constitutions can bear. He has been here more than *twelve*. It has been his strong desire to stay here and he has used such means & opportunities for preserving health as may be found. The year on the Pulneys was an interesting experiment and worth all it cost in his case. But the result shows that nothing short of an entire change, a removal to the temperate zone, will answer as an ordinary rule. Frequent visits of a few weeks at a time to Hill stations do keep men in good health for many years. But when one is "run down" it is *economy* for him to take the *entire* change to America, at an early date. Br. F. has been gradually growing weak for many months, & a sojourn out of the tropics seems to be an absolute necessity for the saving of valuable life.

I have thought that possibly you might succeed in turning the attention of some of the men appointed already to China or to Western Asia, to this field. I have no doubt you have made all the effort you could to send us men, but the result has not been such as you & we have desired, & for us, the delay has seemingly been almost disastrous in its effect. Before any new men can come & be ready for work, others of us are liable to be called away much in the same manner. — Br. Atkinson must now proceed to take the charge of the large district of Wadale. If he passes his Examinations at our coming meeting I think he will find abundance of very interesting work, and perhaps rather more than one still studying the language ought to undertake.

I had hoped to hear of the sailing of Mr Wells before this time, but letters up to the end of May make no mention of him. When persons can come for £55. from Liverpool is it not good economy to send men that way? I think they would learn *more* here in the country than they can on board ship. I suppose we cannot expect Mr Harding till near the close of the year.

I note your 14th May from Khandala regarding the return of our daughters to America, in company with Mr & Mrs Burnell. We returned to this place June 5th. The weather was very trying for 2 weeks after that, then rain fell & it has been pleasant since. There was little sickness here during the hot weather, but there was great difficulty in procuring water. The city tank dried up. People had to go more than a mile for water & some, 2 miles. A couple of hours rain, the first day, so filled the tank that there was a 3 months supply. & more has since fallen. We have good prospects for the season.

I write you regarding the condition of the church. I think the effect of the fall & the subsequent discipline upon the other members of the church has been very good. They appear to be 'walking softly', a spirit of prayer is manifest. They have observed a day of fasting, & daily prayer meetings are still kept up. They are trying, if possible, to reclaim the wanderers. Bickerings & quarrels I hear nothing of.

One of the three suspended members has been restored. His profession of penitence at the time was satisfactory & his subsequent conduct has been as it should be. Another appears very well, & is I hope a changed man. The third is employed at a place 10 miles from here. He writes in a very penitent way, & has partially reformed. but I fear he is so entangled in the bonds of Satan that he will not be free for the present. He feels that the hand of God is upon him & I trust he may yet be recovered. Much prayer is offered for him.

Mrs Hazen's health is much as usual. I still have to be very cautious, and am subject to frequent headaches.

With kindest regards. Ever yours

A. Hazen.

Sholapoor, July 10. 1869.
Rec'd Aug. 25.
Ans. Dec. 2.

Sholapoor, July 28th – 1869.

My dear Dr. Clark

I send you enclosed the Estimates for the expenses of the Marathi Mission for 1870. They sum up Rs 51.034, an increase of Rs 1.737 over the estimates, and the amount granted, for the current year.

We have added to our list of missionaries the names of brethren Harding & Wells. I presume this will be considered in order. We should have been glad of such information as would have permitted us to add two or three other names.

We ask for a grant of Rs 11.272 for the expense of *Native Agency*. This is Rs 2,020 more than the grant for the current year, and *may* seem very large. It may suggest the thought that we are not making effort enough to bring up the native Churches to their duty. We wish they would do more.

From the *data* before us we thought we could not raise the figure of the amount to be expected from the native churches much above the estimate for this year. It has been *very* hard for the poor people to get on in the present time of high prices. We have had some strong representations of this, during our meeting just closed, & have felt constrained to grant some relief; as you will see from the resolution. If the rains fall seasonably, and the harvests prove abundant, prices will fall, and we may expect an increase in the collections of the churches.

The additional amount asked for, for native agency, admits of a ready explanation.

1. We ask for Rs 720 for Bible Readers, women, a sum which we trust you will secure from the Women's Board of Missions.

2. The greater part of the increase is in the salaries paid to the agents in Bombay; the acting Pastor Vishnupant, the Editor, Shahu Daji & a slight increase to the catechist Dajiba. We ask for 1148 more than last year for these three. The increase is only what seems to us to be necessary.

The situation is anomalous. V. is pastor of the Second church at Ahmednuggur, but living in Bombay at present from considerations of health. The grant last year was for his salary in Ahmednuggur (Rs 50), the present Estimate is on the supposition that he is likely to remain as acting pastor in Bombay. Should he return to Ah. he will revert to his former rate of pay. If the church in B. should call him to be their pastor, we should expect them to raise toward his support a sum at least equal to the additional sum which we ask now. But while he remains as acting pastor only, it has seemed to us better that we retain his pay entirely in our own hands, the church paying to our treasury what is ~~raised~~ given for this purpose.

3. Three members of the Theological Class were last year included among our Teachers, & their pay came under the next head. These, & one helper, are now estimated for, as Native agents, thus causing an increase of nearly Rs 700. Their places have been supplied by other teachers, so there is *not* a corresponding reduction in the Estimate for Education. We have also placed the contingent expenses of the class, (Rs 75) under the head of native agency, rather than under Education where we placed it last year. 4. The pay of one licensed preacher has been raised to make it like that of others.

We have asked an additional grant of Rs 15 monthly to the *station school* at Rahuri, in consideration of the fact that scholars from the Khokar district will go there the coming year; & a like estimate for the station school at Ahmednuggur, in view of the wants of the Western & Southern districts. In the estimate for station schools the pay of the teachers is reckoned in the sum asked for. The whole grant asked for Education is a little less than the sum granted us this year.

Buildings. Some extensive repairs are needed on the Mission House in Bombay, for which we ask a grant of *Rs 1000* for the next year. The chapel at Byculla needs to be protected against damp, by raising the floor & making other changes. At present it is really prejudicial to health to hold meetings there. For this we ask a grant of Rs 300. We suppose the proceeds of Rent will cover these, & other, expenses at Bombay, if the Press premises should not be sold in the meantime. If they are sold we hope to be allowed to use a portion of the purchase money for these objects.

By a separate resolution we ask for a grant of Rs 1000, to assist churches in building chapels & pastors houses. This is in accordance with a suggestion you have made in a letter to Br. Fairbank. This grant, if made, will enable three churches to build pastor's houses, and a fourth, to erect a much needed chapel, while the present small chapel can be made into a house for the pastor.

We ask a grant of Rs 905 for repairs &c at the Sanitarium on the Mahabuleshwar Hills. This is the year when the grass roofs must be renewed, & thus the great expense is incurred. It costs about Rs 500 yearly, to keep up the establishment, but the greater part of the expense is incurred every other year. This sum, in accordance with our custom is chargeable to the expenses of "traveling for health".

The remaining items can hardly require any explanation. They are all less than the sums granted for the current year.

In behalf of the Mission. A. Hazen
Treasurer

Our mission meeting closed yesterday & today the brethren have gone to their places. I ought to add, what I omitted to note in the draft submitted to, & approved by the mission, that we have had to enlarge our estimates, by the amount of an income tax. It is 24 Rs each, a year, on the salaries of the missionaries, & Rs 41, in all, on the pay of four native agents liable to the tax. A.H.

Sholapoor July 28. 1869.
Rec'd. Sep. 16.
A. Hazen
Estimates

Sholapoor, July 31st 1869

My dear Dr Clark,

Having written you officially for the present mail, I have a wish to send something of a more private character, presenting my own views and *not* those of others.

1. In regard to the health of the members of the mission. I was shocked to see the feeble looks of the brethren as they came here. Br. Wood arrived first. His face was thinner & paler than I had seen it for years past. Br Bissell appears to be more feeble that Br. Fairbank even. He had a chill & fever daily for some days before he came here. The quivering muscles of the eye & side of the face spoke very strongly of his reduced condition – Br. Bruce looks fuller in the face than usual & I should judge him to be pretty well, but he says that if he tries to do a days work he feels the effect for 2 or 3 days. He has gone to Bombay since our meeting to try the effect of a few days change there. I reckon that in health we stand about as represented in the margin. Of the necessity for Br Fairbanks departure we have no doubt. Br Bissell will hold on as long as possible. He hopes to get away for the months of Nov. & Dec. but we are all of opinion that he should not try to spend the next hot weather at Ahmednuggur. The difficulty is to provide for the work there during his absence, if he goes. If the *Parks* could come with the Hardings, Mrs P. might take care of the girls school in the absence of Mrs Bissell

1 Atkinson
2. Bruce
3. Wood.
4. Hazen
5. Fairbank
6. Bissell.

and we might hope that Mr Park could, in the 2 or 3 months get so familiar with the station as to take a general oversight. If they do not come this year perhaps the only feasible plan will be for br. Harding to go to Ahd for the hot weather, so as to allow rest to the Bissells. You see how low we are.

As to myself, I am hoping by regular exercise & constant care to continue in the work till I can be relieved. I need a course of "training", which perhaps might be called anti-Banting. Two months of the rainy season have passed, & my health has gained so little & my strength is so "small", that were it not for the exceedingly low condition of the mission, I should probably apply for leave to visit America early next year. I suppose I must not stay at this place during the hot weather. I think I might labor in Bombay during that season. Perhaps, if Mr Wells should be placed here to study the language, he could take a general care of matters during my absence, if it be best.

We are sorry he did not get away earlier. Sailing the last of June he will encounter very unfavorable winds on this side, & we cannot expect his arrival till well on in November.

2. In regard to the Estimates. On copying them I was struck with the fact that we have asked provision for the support of 100 persons under Native Agency & Teachers. Of these 10 are women. In addition there are 8 or 10 more Christians employed as guards &c, secular work. There are I suppose, at least as many more, who are studying in the Normal & the various station Schools. This brings

out the startling fact that about every *third* man in our churches is supported directly by the mission, not counting those employed as servants of the missionaries. When can we expect a self-supporting church in such circumstances? Next to the influences of the Spirit, I think our greatest want is, *Christians* living from other sources than mission funds. While supported by us, our people find it difficult to shew that they did not become Christians for the sake of the *money* they receive.

I asked in our meeting, at what figure we should reckon the probable proceeds of *tithes* the coming year. The answer was, wait & foot up the sum of the wages asked, & take 10 percent of that! The remark seems a specimen of fine irony; yet it is *true* to a far greater extent than it should be. Not *all* the employees of the mission pay tithes, and their 'lack' probably balances the amount we receive from others. *Tithing*, at present, amounts to little more than a reduction of *salaries* to the amount of 10%. and I think *some* of those who give, so regard it.

3. *Why* do we employ so many people? We have as many on our list (& at higher rates generally) now when we are but *five* in number, as we had in 1864 when we were ten or eleven.

It would be natural to suppose that as *our* numbers diminished, so must our schools, from sheer inability to superintend them, and also the number of our less educated helpers from want of power properly to direct their labors. But we find no such reduction; on the contrary the labor of each missionary is doubled, by assigning to him the care of two or more districts.

One answer to the question is that we wish to keep up labors once begun, to maintain positions once occupied, so that if our ranks should again be full, each new man may enter upon work made ready to his hand. How far such reason should influence us seems doubtful, in face of the _fact_ that men do _not_ come to occupy the vacancies.

Another is, that as _we_ are less & less able to do the work we desire to have it done by our native brethren. We would decrease that they may increase. If this were a growth indigenous to the soil, & independent of the American churches we should rejoice & praise God. — As it is, we regard each teacher & "other helper" as a center of light to a little community. The _school_ may be but a nominal one, but the teacher has a little meeting every evening. he goes out to preach every morning, he keeps up Sabbath exercises with some degree of regularity. and thus is a reminder of duty to the people. Perhaps 2 or 3 men come to learn a little, in the evenings after the labors of the day. a few children learn something in the course of the year. So we allow matters to run on in the old rut, and when we feel that the school, or the helper, is accomplishing _very_ little, we content ourselves with the thought that the _little_ is better than nothing at all.

In addition to the wish to have something _done_ in the work, there is the feeling of pity for the _men_. We have taken them up, given them such education as they have, & have supported them for years, and how shall we dismiss them? It seems to be a thing almost impossible for us to get rid of men, for any want of competency, or failure of success in their work. Only misconduct seems to be a sufficient reason for dismissing a man. So we go on from month to month, taking in the "reports" of the labors of these men, paying them their wages, giving them a few words of advice, sometimes hearing a lesson, or giving a lecture, and each year retaining their names on our lists to be estimated for.

I remember that in some letter of yours, you have made a suggestion, that an item in annual reports, showing the amount of voluntary labor for Christ, on the part of church-members, would be of great interest. I should be very glad to see such a statement. It is my impression that you can count on your fingers all those of our 600 members who ever do any thing of this kind, for which they do not receive, or expect, pay in one way or other. How can we expect it to be otherwise when such a large portion of our church members receive pay regularly?

4. But what can be done? I confess I do not know, nor have I any suggestions to offer, I am as guilty (?) in this matter as my brethren — perhaps more so. I try in every way to have the Christians about me support themselves by honorable labor of any kind.

The prospective results of any change in our operations are sufficiently appalling.— If we were to dismiss all those teachers whose schools do not shew a minimum of *ten* scholars I suppose we should close two-thirds of our village schools at once. We should not only quench the little light that is now shining in so many places, but what should we do to keep up the interest of those Sabbath schools at home, that are giving for the support of our schools.— If we were to dismiss all those "helpers" the result of whose labors *appears* to be the drawing of a monthly wage, rather than the *drawing* of men to Christ, we should not only send distress into several families *here*, but perhaps conscience would press the question, how can *you* draw your own pay, & yet see so little result?

Judging from *past* experience, the result of any dismission of helpers on our part would be— *not* the desired result of men settling down in their villages, supporting their families, *and* the church by honest labor,— but a rapid Exodus. The churches of the C.M.S. at Nasik, Maligaum & Aurangabad,— of the Free Kirk at Poona & Jalna, of the S.P.G. & *others*, at Bombay would rapidly increase by our diminution. To be sure there is a *limit* to absorptions of this kind, & we do not feel that men are lost to Christ, when they leave us. But many might go whom we should be very sorry to lose. Whether we could not afford to let the majority of such men go, and whether the result of such a movement would not be a stronger church after five or ten years I am not prepared to say.

I have rather expected, year by year, that the fiat would come from the Missionary House, but thus far you have been enabled to give us all we have asked for. Probably it will be so again this year. You have the judgment of the brethren of the mission, that we ought to expend the sum we have asked for. We had the details all before us as we took up one point after another. I voted with the rest, & made the propositions as often as any one.

I am now sorry that I did not present these views, which were dimly in my mind, to the brethren, so as to secure a united expression from them upon the point of employing so many men. But while considering the details the aggregate did not press itself upon my attention. It was when I came to copy out the Estimates that the above stated facts forced themselves into prominence, and I thought I must write you the facts & state some of my thoughts. Br Fairbank will be able to state matters much more clearly than I have done. & he will explain how these things have come about. In what I write here I am simply telling you my own thoughts. I may bring the matter to the consideration of the mission, so that they may write you their views. & I may not. I am not decided.

There is something to my mind incongruous in keeping up such a large list of village schools with our present force. For instance, what is br. Atkinson to do with the eleven schools of his district (Wadále) in addition to the important station school?

It seems to me that we might say to the people that if you wish for schools you must support the teacher. Or, if that is going too far, we might fix upon a minimum of attendance. But such details are rather for the consideration of the brethren here, than to be written to you. Possibly from your higher stand point, above the dust & mist arising around us, as we struggle on in the valley, you may be able to help by suggestions. May the Spirit of all Truth guide us and you also into all the truth in this and other matters.

Matters here remain in much the same situation as when I wrote you 10th inst— Mrs Hazen is not quite well for a few days past. I have not yet heard of the arrival home of our brethren. but you will hear from themselves.

With kindest regards as ever. Most truly yours

A. Hazen.

Sholapoor, July 31. 1869.
Rec'd. Sept. 16.
Hazen

Sholapoor, Augt 25. 1869

My dear Dr Clark,

I wrote you 31st July in regard to the health of the mission, & ~~of~~ the great number, or proportion of Christians employed in mission service. I sent by the same mail the Estimates for 1870.

On the 18th inst. Br. Fairbank left Bombay for Suez, & I presume he will reach America before this letter does. I went to Bombay on the 14th & returned on the 19th. Mrs Hazen had not been well for three weeks, & I hastened my return on her account. I found her better & she is now gaining strength daily.

I am now the "Senior member" of this Mission, the oldest mission of the Board. There are but *five* of us here. We hope this is the *lowest* to which we are to be reduced. We expect Br Harding to join our working force before the end of the year; and Br. Wells in Nov. (& perhaps others) to begin preparation for work.

"When I returned to the Mission in May 1864 there were *eleven* men on the ground, most of them in good health. Only *two* of these are now here. *Three* have died, — our youngest, & the oldest two — Chapin, Ballantine & Munger. Six have gone to America, H.W. Ballantine, Barker, Dean, Harding, Abbott & now Fairbank. Two only have returned from visits to the U.S.

Wood & Bissell, and only *one* new man has joined us in these five years! It is well to look at these facts. They may not be needed to awaken a feeling of apprehension in regard to the continuance of those of us who remain; they do not shew that there has been any remissness in the matter of sending men to this mission, but they are suggestive. There should seem to be some reason why men are not found for this field. If they cannot be found it may be well to retire from the field before we actually *die out*, and while we could retire with some dignity.

What if the Board were to withdraw from this field? Suppose we invite purchasers for the property & call for some Evangelical mission body to enter upon our labors. Perhaps the Church M. Soc. which is conterminous with us on two sides of our field, & is acting on similar general principles, might be induced to step into our present places. The suggestion is all I need to write you.

I have seen your letter to Mr Fairbank, dated July 10. & which arrived after he left. I am interested in your notice of Mr Webb. I shall be interested to see one of simple-hearted *faith* coming to grapple with the giant difficulties found here. Perhaps we need a "child" to lead us. & to show us that the giants exist, *not* in the arrangement of God — that they are such, and so formidable because *we* regard them so. I do not think though, that we shall see the giants dwarfing & disappearing in a day. Great changes indeed may occur at any time. But our faith is likely to be severely tested for a long time yet.

We shall look for the *St Albans* about the 20th Nov. Mr Ballantine sailed 10th July 1852 & landed Nov. 19th I trust Mr & Mrs Wells will readily get the language, that they will pick it up as children do & get hold of it by *using* it, rather than by stumbling along through books. I flatter myself I can give them some useful hints. if I see them.

I met Mr *Wynkoop* of the Presb. Board, on his landing at Bombay the last day of last year. & talked freely with him. He wrote me the other day that he was preparing his first sermon in Hindustani for Augt 1st He already had charge of a station & was living 3 miles from *any* white face. That is a good result of less than 7 months study; but men generally ought to do as well and might perhaps, if they would go to *work* & profit by *mistakes*. The Hindustani is easier of acquisition than the Marathi. A man *may* be at work in 6 months, but yet he should devote his time & strength for the first *year* to the language almost exclusively. The Missionaries at the *North* are obliged to learn Hindi in addition, while with us usually *one* language is enough for one preacher, though it is well for one to get hold of Hindustani enough for common intercourse

Your suggestion, – talked over with Mr. Abbott, – in regard to an Institute for pastors & preachers, – is similar to one I made at our meeting last Oct.r It was not much discussed at that time, but I think was generally approved as a right step. My impression is, that we all felt too weak to undertake the necessary labor. Since your letter came I have asked the question whether we could arrange for such a gathering this year, to precede the anniversary meetings, & not to occupy more than two weeks.

Last year I invited the members of my former class to meet me one day. We had a very interesting meeting, in relating experiences, noting deficiencies & getting suggestions. We could not give more time then, but I had it in mind to have a similar meeting, & perhaps more than one, we could meet this year. Such a private meeting would readily merge into an Institute. These men are the appropriate nucleus. A few others would be qualified to join them in discussions & listening to Lectures. – We could hardly give any Scientific lectures this year. I hope the matter may be brought up, & such a class arranged for, for next year, even if we do nothing the present year.

My own health is far from good. I am able to do very little of the great amount of work that should be done here. The erring member of the church has been cut off.

With kindest regards Ever yours. A. Hazen

Sholapur, Aug. 25. 1869.

Rec'd Oct. 13.

Bombay, Nov. 12. 1869

My dear Clark,

Your letter of Aug. 26. was received Oct. 10, & I have been waiting for an hour of leisure to reply. I thank you for allowing me to write freely & as a friend, for I get little time for more formal letters.— Our annual meeting has taken place since your letter was received. I suppose Br. Bissell has written you all that is *necessary* regarding that, & our anniversary meetings with the natives. You will also find a notice in the *Guardian*.

I left Ahmednuggur *the day* that the "Union of the chhs" commenced its sessions. I only heard the opening sermon, of which I intend to send you an abstract. I went to Sholapoor for four days and then came on to this place last Monday. The state of things in the church here requires a decided stand & may yet call for decisive action. A mischief-maker, a "Diotrephes" has succeeded in forming a party of about *half* the voting members of the church now here. He has tried to carry matters by the mere force of the majority vote. The strong men of the church sustain the acting pastor, *Vishnupant* and the cause of order; but thus far the weak followers of the other part seem to see but the nod & beck of their leader. It may be that when the *wreck* is cleared we shall find not more than half the present crew standing by the ship. A more petty, ignorant, inexcusable opposition to the cause of good order & sense I have never met. I have been present at one meeting. From what I there saw, & from what I have heard about previous meetings I conclude that the leader, & one or two others, simply brow-beat the mild & much enduring pastor, till he knows not which way to turn, only that it is necessary for him to hold on at the helm.

It is a time of darkness in our mission, not only here but at other places. Our weakness is increasing if I may say so. In point of health I do not know as our recent meeting showed any improvement over our state in July, as I then reported it to you. Br. Wood was certainly weaker. I had myself been better a part of the time, but during our meetings I suffered very much. I trust my present stay on the sea coast, for a month may be of benefit. I already find the pains much lessened. Had I a hope of remaining in the country for some ~~months~~ years more, I might perhaps propose to remove here, where I have uniformly been well; but it hardly seems worth while, if I can only stay one year more. I intend to send you a copy of a letter from my physician-friend, on the subject of my health.

We hope Mr Harding will be at work before the year is out. It is hard to say where he is needed most. It hardly seems possible that he can be spared to commence labor in this city just at present.

Mr Wells will add one to our number, but not to our working force, for many months yet. Perhaps more than one of our little number will be obliged to leave before our next man gets into the harness.

Your eye turns longingly to the native agency in this emergency,— so do ours also. We are doing all we can think of, & can attempt, to increase the efficiency of these men, & the result, as made apparent by our recent Examinations, is not assuring. Our brethren, who have numbers under their charge, keep up weekly or else monthly, Exercises with the teachers & other helpers. And these Exercises are much the same as would be attempted in a more formal 'institute.' The five men with me come daily for reading & study of the Bible. It seems to me that we could hardly do more to 'develope' these men than what we are attempting to do. The pastors might well form a class for a few weeks training, but where is our strength for any such work? I think the recently ordained pastors are improving. Their addresses at our meetings shewed a very gratifying progress in thought & manner of delivery. I wished to meet them for some Exercises; but all the time we could command was one half hour!

My thought in regard to most of our helpers is that they are perhaps doing as well as they can. We have not yet succeeded, any better than the ancients, in forming silken purses from these sows' ears. It is a hopeless task to attempt to furnish both the training *and* the brains; to say nothing of the faith & love. *zeal* may be said to be almost unknown.

You may think that I write strongly, but my only desire is that you may not have too high expectations. I would on no account "despise the day of small things" but we do most earnestly desire to see a little growth. Even a *little* hope that something better than our present dead-alive state is about to appear, would be *very* encouraging to us.

If we had a few more men like Ramkrishnapant and Vishnupant we might hope for good. R, though a man of great power is rather far removed from the great mass of our ordinary Christians. But we need such men as elevators of the rest.

Among the resolutions sent you, as passed at our recent meeting, is one looking to the appointment of a minister to labor in English in this city. It was called out, by the recent visit of Mr *Robie* to this country. We have heard that he holds himself ready to come here, if wanted, & we have rather been expecting to hear from you in regard to it. Not having heard, we have thought you might be waiting for an expression of opinion from us.

On the general question of the desirableness of such an appointment, without reference to Mr Rodie personally, I think I may say that the field is opening day by day. The number of persons who can understand an English discourse is increasing. The Gazette of yesterday contains a list of 834. (835) Candidates for Matriculation in the University, whose examination is to take place next week. These have come from all parts of the Presidency, but the majority doubtless are from this city. One High School in this city has 850 pupils in attendance.

It seems to me the time has come for us to see if this mine is not worth working. A man fully up to the times, in learning, with good address & conciliating manners, might hope for a large acquaintance with these educated men. By lectures & conversations he could hope to secure their attention. A man of mature years would be received with respect by the people, and if a man of years should be sent, he ought not to throw away two or three years in a vain attempt to speak in one of these Eastern tongues.

Several missionaries here are employed in schools, but this is a position entirely unoccupied, a man to preach, earnestly & facily, to educated natives, to teach all who will come to him, the Bible

Such a missionary might be of great help to all those now laboring in the country. If qualified to be a secular agent also, he might become a kind of local Secretary, and take many cares from the brethren whose time should be devoted to vernacular work.

Rev. Dr Heyer, 77 years old, of the American German Church, passed through here 2 or 3 weeks since on his way to Rajamundry & Masulipatam where he hopes to labor for 18 mos. or two years at least. He retired 12 years since, but says there is a good deal of work in him yet.

Rev. Mr Robertson of the Church Missionary Soc. has also just returned to India, with his head white with about 60 years. He proposes to stay at least three years.

Nov. 17. I was intending to send this letter by the mail of last week; but on the evening after I had written the above word was brought me that the St. Albans had arrived in the harbor. The next morning I went off to bring Mr & Mrs Wells ashore, & owing to the no-wind, & the adverse tide, it was mail time nearly, when we got back, & I had no time to finish this — We are glad to see these friends in such good health & spirits, & to learn that they have had a very pleasant voyage. Mrs Hazen joined me on Sunday evening on,

Appendix. A.

Copy of a letter from E. Drew, Esq. Surgeon Royal Artilly to A. Hazen. Oct. 17, 1869.

[I requested Dr. Drew to favor me with his opinion in regard to my own health; 1 in general. 2 the probable effect of a change of residence to Bombay. He says]

"With regard to your health, my opinion is just this. I think you may safely enough stay in this country, (at Sholapoor or elsewhere) up to the next hot season. The hot season will I think be dangerous to your permanent health, and will most certainly debilitate you very much.

Therefore you should then have some change if possible to a cooler climate in this country.

The hot season being passed you may remain in India for another 4 or 5 months, but after that time you should return, for a thorough change, to America — I cannot of course exactly foretell what may then be the actual state of your health, but knowing as I do the state of both nervous & muscular debility into which you have fallen, I think you should on no account reckon on remaining in this country over a second hot season.

I do not think change to Bombay would do you good. You have as far as I can judge no organic disease, but you are very much debilitated, your circulation is feeble, your appetite & digestive powers bad & your nervous & muscular tone low — These symptoms do not, of themselves, threaten danger, but this state renders you very liable to attacks of organic & epidemic disease, and tends to render any such attacks very formidable.

With a little prudent care you may do many a years hard work in the good cause, but you *must* be prudent or run a very great risk. What you want is the tonic of your New England air, and this you must have before very long.

I will not pronounce anything positively with regard to change to Bombay. A little experience will be your best guide. This however I may say positively — change to Bombay will not so far improve your health as to do away with the necessity for change to America before very long."

I may add that in a conversation with Dr. Drew on the 6th inst. he stated that he had grave doubts whether it were safe for me to stay on here, during the *next* hot weather. — My experience of a few days in Bombay, however, leads me to hope for such improvement that I may remain in the country another year at least. At any rate it seems useless ~~hopeless~~ to think of anything else.

A. Hazen

Bombay }
17 Nov. 1869 }

Appendix. B.

An abstract of Rev Ram Krishnapant's sermon before the Union of the Churches, Nov. 2^d 1869.

~~The text, is in~~ Ephesians, IV; 3. "Endeavoring to keep the unity of the Spirit in the bonds of peace".

The exhortation is to "Keep" a unity, that already exists.

I. What is this union? It is a spiritual, ~~unity~~, not material or outward, In what does it consist?

1. Christians are one in origin. - called "one family," &c
2. " One in relation to Christ
3. " one in spirit & temper. As we were one in sin, sorrow &c we are one in holiness & righteousness,
4. " in doctrines. 5. one in rules of conduct. & 6. " In worship.
7. There is one inspirer of our conduct. - Spirit compared to a locomotive, drawing any number of cars.
8. All are followers of one Lord. Christ is our general; under Him all form one army.
9. The purpose of all Christians is one, - to glorify God.
10. The hopes of Christians are the same.

Chamberlain

II. What are the duties that grow out of this unity?

1. Great friendship. - love to each other.
2. Sympathizing with eachother, in joy & in sorrow.
3. Must strive to increase joy & take away sorrow, from eachother.
4. Strive to use our gifts & graces for the good of all.

III. What must we do in order that this unity may be preserved unbroken?

(III) 1. We must leave off all that will tend to break it, or to lessen its power over us & others. Some of these things are,

(a) If we know a Xn. brother "according to the flesh" there will arise quarrels & misunderstandings; & the unity is broken.

(b) Pride must be cast out. (c) Wrath, & all that is like this.

(d) Leave off all slander, & evil speaking. (e) " envy.

(f) disputes about non-essential matters.

(g) avoid those who preach strange doctrines, contrary to Scripture.

2. We must strive to do all duties, as stated before.

3. We must ever live in peace.

4. We must put this unity in practice.

Thoughts. 1 How great & widely extended is this unity of Christians! It embraces all on earth & all in heaven. This "Union" is a part of the grand whole.

2. Let us shew forth this unity by our works — especially by our activity in all forms of missionary work, seeking to convert the heathen about us, all through the land.

3. Let us shew a good example, & also give good advice, to all the Churches that have not yet connected themselves with this "Union"

4. Let us shew this unity, by our proceedings in the present meeting. //

just in time to greet the Wells at their arrival.— They have not studied the language at all, at sea; but now seem ready to take hold of the study with a *will*. Mr & Mrs Bissell being at Khandala, & *no* missionary being at present at Ahmednuggur, it is probable that the Wells may stay here for a few weeks. They need *help* to start with, in the language.

"It is a good thing for a new missionary to land at this port, and get his first impressions of the *power* of heathenism from these thronged streets. To glance at these teeming millions is like getting a glimpse of all India, in a little. The various races & castes met here afford a perpetual study. I think the first impression any one gets here, is of the hopelessness of working for these millions, with *any* human power. Here we are, two or three to a *million* of people. Twenty or thirty Christians meet for worship in our chapel, & as many other persons perhaps, but what are *they* in comparison with the outsiders? We are *driven* to take hold of our Heavenly Father's might. We *must* walk by faith, for there is nothing for sight to rest upon. We are driven to prayer as almost the only weapon we can use. From the start, the new comer must stay himself ~~stay himself~~ upon his God, or find his feet slipping away. I trust these friends may ever walk by faith, never fainting nor feeling discouraged." May they *see* the salvation of God, in this land.

I am this week engaged in the Matriculation Examination of the Bombay University, as one of the Examiners in the

8.

Mahratta language. The number of young men, of all classes, seated indiscriminately, is a most impressive sight. About 300 of them are in a large hall, & the remainder, over 500, are under a large awning, each with his little table before him. Here are brahmans & various classes & languages of Hindus, ~~banians, (traders)~~ Parsees of "sorts" – several of them priests, Sindhis, Beloochis, Jews Mussalmans, Portuguese, & a few English youth. There are a few native Christians, I hear. About a dozen different languages are represented. One would think that ~~the~~ effect of such gatherings must be good. The tendency is to ignore caste. There are five missionaries among the examiners, – one in English two in Guzarathi, one in Canarese, & myself. I hope many of these young men may be led to look upon us as friends. After the written examinations are over, there are to be viva voce Exam^ns. My colleague (a native) & myself have 180 persons to examine, which is half of those who come to be examined in Marathi." //

I ask for a grant, under the rules, to my two daughters for the year 1870. The money may be sent to Mrs Wm. H. Stoddard, Northampton. – My 'boys' are past the age at which they can receive, according to the rules.

Done LSW, Jan 4/70

I have paid a subscription to the Bombay Guardian, to be sent to you, which I trust you will receive regularly.

With kindest regards, Ever yours

A. Hazen

Bombay, Nov. 12. 1869.
Rec'd Dec. 30.

Mahableshwar Hills, April 8, 1870

My dear Dr. Clark,

More than *one fourth* of the new year has gone & I have not yet written you.— One reason for this silence you will doubtless anticipate,— the state of *your own* health. We have been grieved to hear of your "low estate" from time to time. My son, Willy, wrote of meeting you at Hanover, & that you were then unable to attend to business. *My* brother W. S. wrote of calling upon you in Montpelier & of your suffering there. Our hope is that before now you are in your usual health & at your post again. We miss your letters much. I suppose we can hardly expect to receive them in time to come, save as they come *to the mission*. Your circular letter of Feb. 1st I have not yet received. Letters sent us on that day are wandering somewhither, and we are *without* the letters of one week, some of which are of great importance to us. I have read the circular, but cannot farther refer to it at present.— Another reason for not writing has been my own state of health. While not *sick*, & still able to attend to ordinary matters, there has not been a day since October when I have been free from pain. For *weeks* together I have been unable to write even a short letter, without bringing on a darting pain in the head, and all I have written has been *piecemeal*. My physician says the symptoms are of "deficient innervation;" that I must keep carefully out of the heat this season, that I must seek a change *out* of India at the beginning of the next year. It is trying to one to drag on a feeble, half useless life here, but there seems to be no other way at present. — We came up to this place *two* weeks since. I have been through a kind of acclimatizing process, & now am hoping to gain strength. Some obstinate pains seem to be leaving me, but nervous difficulties are hard to get rid of in such a climate as this, & I consider the result as yet doubtful. Mrs Hazen is generally the better for a few weeks stay here. I trust she may be much improved by the time we go down.

With regard to the events of 1869 I have not thought it a matter of consequence to send you a formal report. The only facts I should have to put into such a report have already been communicated to you as they have taken place. A summary of my own labors would shew, as near as I can calculate, about *two-thirds* of an ordinary year's work.

In regard to the church at Sholapoor, the year shews an addition of *four* members, all by letter. One has been excommunicated. and he as yet shews no signs of reform; one was suspended, and at the beginning of this year he left us, ostensibly to go to Ahmednuggur, but he has wandered off to parts unknown. & so must be struck off our list. I trust he is not lost to Christ. Two others are with us but in name, & must be cut off & perhaps still another. So that our church did not grow during the year. I trust the trials have been blessed to the remaining members of the church. A state of peace & apparent harmony & love has existed for some months & this is encouraging.

Since the new year came in we have received two members by letter, and two others were baptized on the 6th of March. These are a man & wife of the weaver caste. They renounced idolatry some years since and for about 17 months past they have been under instruction. He is quite in years, she in middle life, and of a quick mind. They both appear to be intelligent believers. He is still employed at his trade being engaged by a Mahomedan cloth maker. His eye sight is getting dim, and he cannot earn as much now as he could formerly when he could weave finer cloths, but both husband & wife are steadily industrious.

When they came to us there was another wife in the city. She is older than the present woman, & earlier married; but according to Hindu custom she stood in precisely the same relation to the man. She had no children. This present wife had two, by a previous husband, at the time she was married, & has had two since. The result of instruction & of long consideration in the matter was, that the man and the *elder* wife agreed to separate, and *as Hindus* they gave each other writings of divorcement. The elder wife has since then been constant at meetings & has listened attentively to teaching. She declares her determination to be a Christian also, & has expressed a desire for baptism. She was much affected on the occasion of the baptism.

Such is the state of things in the church that we are *hoping for better days*, even during our present absence.

The Bombay Auxiliary Bible Socy. is now preparing to print a new Edition of the Marathi Bible, with some alterations. I do not know how far the work of revision has proceeded. At the meeting of the Com. on Tuesday of this week, I was requested to carry this edition through the press. The appointment is a natural one considering my relations to the previous Edition printed in 1857. For that edition I prepared the *copy* for the printers, & read the entire proofs, some of them three & even *four* times. I feel a great hesitation about engaging in this work *now*, from the state of my health. I should be glad to attempt it, were I in ordinary health. I suppose the greater part of *two* years would be required, & for that time *this* would have to be my main employment, & other things be made to *bend* to this. I regard the work as one of very great consequence, & I am well aware that there is no other missionary now who can undertake it.

Is it asking too much of you, to write me a little note telling me whether you would approve of my undertaking this special labor, & carrying it on, as far as strength shall be granted me?

With kindest regards. Ever yours

A. Hazen.

Mahabaleshwar, Apr. 8. 1870.
Rec'd May 14.
Ack'd June 1.

Mahableshwar, April 21. 1870

My dear Dr Clark,

I wrote you two weeks since, & I received on the 18th your letter of March 7. I am very glad to see your handwriting once more. I trust it shews that you are quite well again.

In regard to the discrepancy of statement of the appropriations, as given by you & by Mr Ward, I made a statement to the mission at our meeting in Jan. which was deemed a satisfactory explanation, & this I sent to Mr Ward, in my letter of Jan. 18th. It is simply this; We asked for Rs 720 for Bible Women, from the woman's Board, & this, I suppose your committee did not bring into their appropriation. We also asked for Rs 1000 for repairs at Bombay, & stated that this sum would be met from rents; I concluded that the Com. allowed that, without making it a matter of appropriation. There remains the sum of Rs18, (or $9.) only; & this I thought I need not look for, too closely. Had I gone through our estimates in this way before writing my letter to Mr Ward of Jan. 6. I probably should not have used the word "discrepancy" at all. Your letter was very plain & carefully considered by us at our meeting.

I suppose Br. Bissell wrote you after our meeting, & that you were satisfied that no real harm was done by the reductions. I think all the brethren were fully at one in regard to the action taken in view of the reductions made in our Estimates. I have heard no intimation of regret since that time.

In arranging for the reduction of Rs.2500 we were *not* particular to reduce *just* Rs1500 on schools, & 1000 on Bible readers. We took the two items as a whole. Our action was essentially that suggested in the letter I have just received from you. We *kept* our good men, at work.

A result, which I intimated in a letter of last July as likely to occur, has appeared in some cases. Men have gone to *Nasik*, & other missions rather than stay at home & try to serve Christ in a more private way. I *think* we can afford to let all *such* men go. Such cases justify the use of the term "rice Christians," though that is not a common word with us. We shall be likely to be very careful as to those whom we employ in time to come. Possibly our Estimates & lists may need still farther "weeding." but I think you can defend us for doing it, if you think it necessary; and we shall not hesitate to let you know if we think you are mistaken.

It is pleasant to look forward to the coming of some new men soon. I hope they may be sent the *short* route. I hear that it is thought best *by some* that Mr Park should come by the Cape, for the sake of *rest*. If he can leave in *May* that may be very well. But if he is to stay and graduate with his class in July, I beg to enter an earnest protest against the plan. At that season the passages are not less than 4 mos. & frequently are five. Steamers are coming direct from Liverpool & many other ports, to Bombay, through the Suez Canal, thus avoiding all the fatigue of the land transport, & having but one transhipment. I feel sure that six weeks at sea will give a man all the rest he will be likely to take. The latter part of a three months voyage even is apt to be trying — Besides, according to our rule, a man's first business is to acquire the language. In doing that a new missionary can easily arrange to take as much "rest" as he may need. He has no preaching or other station duties to attend to. He need not busy himself about family matters, and can easily so arrange his studies as to be constantly getting a knowledge of the people & of the routine of missionary work, & thus be making good progress, even if books are partially set aside. For my part I trust the opening of the Suez Canal has put a stop to the sending of missionaries to India by the Cape, except in extraordinary cases, or, when they can sail in May. The two months to be spent here, even if given up to rest would be far more valuable to a missionary generally than the same time spent on shipboard could be.

I am very grateful to you for interesting yourself in my sons, & for the result at Montpelier. If you, or your good wife, should be writing to Mrs Scott, or any of the ladies at M. will you say to them that I most highly appreciate their kindness. Such gifts will be a precious memory in future days, & they may yet be bringing forth fruit in this far off land even. I want my boys to feel that they are Vermonters, as I do myself.

It seems to be the united opinion of the brethren of the mission, that I should undertake the work of revising the Marathi Bible, and carry it on as far as I may find strength for it. It is not likely that the printing can begin before the latter part of this year. In the mean time a few general principles are to be settled, & as much revision accomplished as may be. I hope the labor may be in the direction of a "standard version"; but I feel that it will require many years of hard labor to give us a version ~~to~~ which may be appropriately so styled. I take hold of this work with much interest but I find that I soon reach the limit of my strength.

My very kind regards to your good wife, and with many thanks for your letter. I remain,

Yours Ever

A. Hazen.

Mahabulishwar, Apr. 21, 1870.
Rec'd May 26.
Ack'd June

Sholapoor. July 4. 1870.

My dear Mr Treat.

Mr Fairbank has mentioned having had a letter from *you*, alluding to a plan for giving up *Satara* to the Presbyterian Board. The matter has not come before us *here*, in any official shape. & I presume this mission will be consulted before any such step is taken; so that my writing in regard to it, at this time, may be regarded as premature. But *first* thoughts are sometimes valuable, & it strikes me that there are some general grounds to be considered in the matter.—

Our Presb. brethren appear to have a large & most interesting field of labor, in the North West Provinces. They are complaining of lack of *men* to carry on the work. One brother wrote me a few weeks since that he was attending to labors for which *four* men had been designed. It should seem that that Board finds a similar difficulty to our own, in the lack of *men* to do the work that has been undertaken. I have made the acquaintance of *four* of these brethren, of late, & by correspondence I have some knowledge of others. With the exception of their *school system*, they appear to have plans & modes of operation very similar to our own; and I understand they are by no means all of one mind in regard to that *school* system.

If our Presb. brethren come & establish a mission in *Western India* it is perfectly natural to expect that they would take the *same ground* with us, in regard to *preaching*, the organization of churches, and the general plan of missionary operations. They would be, *essentially*, the same as we are. To suppose that they will *differ* from us in any of these great matters is to suppose that they will place themselves in *opposition* to us; that they will try to build up churches at our expense; or at least that they will extend a welcoming hand to such of our members as may be disaffected, & leave us. They will employ men whom *we* do not see fit to employ; and it will become known that there is "another *sect*" in this country. If they come here in *opposition* to us, whether open or covert, whether seeming or avowed, we shall not wish to see them, and should be no means lend them a helping hand, by making over to them a good portion of our field. The least *appearance* of *conflict* is to be dreaded, & *avoided* on all accounts.

If they come to identify themselves with us the question arises, why come at all? Why add one more to the missionary societies now working in the field? Given the *men*, is not the A.B.C.F.M. fully *competent* to superintend their work in all this Marathi country? Can *two* Committees do the work of superintendence better than one? It does not seem so to me.

We are endeavoring to have our native brethren cherish the feeling of *amity*. We are desirous of seeing an indigenous native church here. If our Presb. brethren come in the spirit of Christ, I doubt not their efforts would be to the same end. We should *desire* that our churches, & theirs, if they should form any in the Marathi country should be on terms of amity, & union if practicable. As they grow strong & independent they would naturally help each other. Of what use, then, is it to have another missionary *society* coming in here, to superintend *its* 3. 4. or 6 men in this Marathi speaking region? It seems little short of *absurd* for the A.B.C.F.M. to be keeping up a mission of six or eight members, and for the Presb. Board, with its hands *more* than full elsewhere to start *another* mission of about the same size. Above all that the *Am. Board* should *divide* its few stations with the Presb. board, that the Presb. board may come here & do (or try to do) just what we are trying to do now.

Were the proposition that the Presb Board take over the whole Marathi mission (with its one Presb. brother) it would be intelligible. If that were judged best, on general grounds, I would not have a word to say, so far as I now see, and as I have before intimated to Dr. Clark, if the Board cannot furnish us more help had we not better retire from the field? However, we hear that you are sending us 2 good & true men this month, & so we are hoping for better days. If the Board can do all that is best for American churches to do in this land why should ~~she~~ not do it & be allowed to do so in peace.

I make no reference to Mr Wilder in this letter, for as you well know, he is a law unto himself. I am only considering the position of the two Boards. If the Presbs. come in to the South of our present operations on new ground, I do not know that we can say any thing: but even then it would seem the preferable way to supply the Board with missionaries enough to occupy all the ground.

With kindest regards,
I remain, My dear Mr Treat. Ever yours
A. Hazen

Sholapoor, July 4. 1870.
Rec'd Aug. 16.

Sholapoor, Aug.t 6. 1870

My dear Dr. Clark,

I hand you enclosed the Estimates, for the expenses of this mission for 1871, adopted at the meeting recently held at Satara, amounting to (Rs 49.998.) rupees forty nine thousand nine hundred ninety eight. I think you will be gratified the reduction made from the Estimates for 1870, in every head, except the expenses of Missionaries, including traveling, and this increase is also matter of gratification.

The Estimates are very carefully considered in every item & I see not where reductions can be made.

I have put the Incometax together, as one sum. I hope it may not be called for. I have not yet been called upon to pay it, and if called upon I intend to protest against paying it, on the ground that I receive only a "subsistence allowance"; and as no part of this comes from India, or Great Britain, an "income tax" is simply a fee levied upon a foreigner for the privilege of living in this country. The tax upon four native brethren, liable under the rule, is a different thing, inasmuch as they are not foreigners. I hope, however, that even this may not be called for; or, if the tax be still continued, that it will be at a much reduced rate. It is now $3\frac{1}{8}$ percent!

The church at Ahmednuggur, and the church at Bombay are each expected to raise Rs 300 toward the support of their pastors; that sum does not appear in our Estimates.

I am sorry that the ~~figure~~ sum put down as expected from *tithes* is no larger. I suppose the brethren estimated it *as high* as there is any prospect of realization. It is the same as it was two years since, & *from this* it would appear that our churches are making *no* advance. Probably this is the case, and it is a very sad fact.

Under *station* schools we ask for a grant to the school at Ahmednuggur 1/5th larger than the rule, in consideration of Seroor & Kolgaum being included there; and also for the school at Rahuri, a grant 1/3 larger than the rule, in view of the wants of Khokar and Pimplus, now included in that district. The *five* schools are at Ahmednuggur, Rahuri, Wadale, Satara and Sholapoor.

I do not see as there is *any* other item requiring notice from me at present. I trust that these Explanations, taken in connection with letters from the other brethren, will be sufficient for your information.

I remain, Yours very truly,

A. Hazen,

Treasurer Marath
Mission

My dear Dr Clark, Sholapoor, Aug. 6. 1870

I have written you, as Treasurer, covering the Estimates of Mission expense for 1871.

As an *individual* I now have to ask the Committee to vary from these Estimates by making *my* allowances the same as Br. Harding's, that is Bombay rates; or, to *add* Rs600 to what is here asked.

If I go on with this work of carrying a new edition of the Marathi Bible through the press it will be necessary for me to live in Bombay, & to draw Bombay allowances.

I was not present at the meeting to explain matters. Other brethren misapprehended the case; otherwise no doubt the sum would have been entered as *here* suggested.

It was thought that the Bible Soc. might make up the difference. But in the first place that Soc. has *no* funds to meet any such charge. The *printing alone* of an edition of 5000 Bibles, aside from paper & binding, will cost over Rs9000, and *I* know not where the funds are coming from. And again, if it *had* the funds, *I* do not wish to *ask* my support, or any portion of it, from such a society, and I do *not* think you committee would wish me to do so. I wish to receive my "food & raiment" from the American Board so long as I am permitted to be one of its *missionaries*. This I should still be, while living in Bombay & carrying on this work. So I trust the Committee will have no difficulty in granting the above request.

In regard to the talked of change in the time of our July meeting, I do not think it necessary. June & Dec are the best times to close accounts. I have felt for years, & have often said, that there is no need of all the brethren coming together in July. It is the time for a representative meeting. The financial committee should meet both in Jan. & July to audit accounts. Other brethren might find it convenient to be present. and if not present could easily suggest any business they had to be attended to. In July this com. or representative meeting would be fully competent to make up the general Estimate, from the several estimates of the individual.

The pleasantest change from our present custom would be to hold a meeting in ~~July~~ May, at Mahableshwar, but this would be expensive; & would not do away with the meeting of financial committee in July

A guinea worm, two feet long & about $\frac{1}{10}$ inch thick was cut out from my foot & leg a week ago today. The foot is much swollen & painful, but I trust it will be well before many days. — Mrs Hazen is in her usual health. I am doing what I can in revising the text of our Marathi Bible. — With kindest regards.

Yours very truly

A. Hazen

I trust you are back from the Islands with a new lease of life. before this.

Sholapur, Aug. 6. 1879.
Rec'd Sept 21.
Com.
Ans'd
[illegible]

Sholapoor, Nov. 11th 1870

My dear Dr. Clark.

I hereby make application to the Prudential Committee, for the customary grant to my daughters, Frances & Mary, for the year 1871. If made, the money may be sent to my sister. Mrs William H. Stoddard, Northampton Mass.

I have not written you for some months past, as my time has been taken up with the work of revision of the Marathi Bible. In this I have been prospered beyond my anticipations. I am endeavoring to make a thorough revision of the Epistles — the portion which most needed a careful rewriting — I hope to finish my own first revision of this portion, by the end of the year. It is now expected that printing will then begin and the further revision be carried on in Committee. I go on in this work with no great anticipations, but with a desire to do what may be given me to do from day to day. I cannot look forward, but can only ask for the strength needed from day to day. If it shall please our Blessed Lord to spare me to go through this work, it will be all owing to His grace. & to Him shall be all the glory.

I have no particular news to communicate. The street-preaching is carried on here by the native helpers. Our Sabbath audiences remain much as of old. I do not know that there is any case of special interest. A school among the leather-workers in the city is prospering, and some interest in the truth is manifest. Some new hearers on the Sabbath can be traced to the instructions given in the school. There is an evening school, in the same place, for young men who work during day. Mrs Hazen visits the school each week.

I presume Mr Bissell is sending you, by this mail, the minutes of our recent meeting. In some respects the meetings with the native Christians were the most interesting I have attended. A spirit of prayer was manifest that was very encouraging. I trust our native pastors are coming to realize more their dependence on God for all success. It has seemed to me that the spirit apparent in these meetings might be a token of the presence of God, & that He is about to bless us.

Our mission meetings also were very pleasant & our hearts were much drawn together in prayer.

I trust your own health is improving. With kindest regards.

Most truly yours

A. Hazen.

Sholapoor, Nov. 11. 1870.
Rec'd Dec. 29

Sholapoor, Dec.r 22d 1870

My dear Dr Clark,

Your letter of Oct. 29th announcing the appropriations for 1871 was received 19th inst. I am sure we shall all feel grateful to the Prud. Com. that they have thus granted us all that we asked for. In view of the withdrawal of the Presbyterians, we had thought it was quite probable that we should need to meet again in Jan, as we did last year, & cut down our work still more. I think we all feel the necessity of confining our expenditures within as close limits as possible, and of securing as much as possible from the native Christians. I trust we shall have no difficulty in keeping within the appropriations.

In regard to my own case, I am grateful to the Com. for granting me allowances at the Bombay rates, if it is found necessary to use them. At the close of the year matters are in a somewhat different position from what I had anticipated when I wrote you my letter of Aug. 6th.

You write as though it were a matter of regret that I have undertaken this Bible work. I can at any time decline to carry it on any farther, if it should seem best. I wrote you April 8th requesting your approval. I was quite ready to decline the work if I had received an expression of disapproval from home. As no intimation of the kind has come, until this letter of Oct 29th I

are remembering our sons again this year. J.H.

have gone on with the work, and am satisfied with the progress thus far.

I may mention here, that the state of my health requires a removal from Sholapoor, without any reference to the Bible work. If I remember rightly, I sent you last year *a copy* of a letter from a medical friend in which he advised me to seek a change of climate *out* of India, before the coming hot season. Were it *not* for this Bible work then, I should be preparing for an early departure from this country.

The brethren all know that I cannot stay here, in this dry climate, & hope to accomplish any thing. I have constant headaches, and am wilted like a weed as the weather grows warmer. I asked the brethren at the meeting in Oct. to provide for the care of this station, in some way, & thus relieve me, at the close of this year; but it did not seem to them best to make any arrangement. There was *one* way in which it might have been done, but the proposal did not commend itself to the brother most interested, & so there was nothing to be done, & the matter was dropped.

When the vote was passed at Satara, placing Mr Park at Ahmednugger, & Mr Winsor at this place, for *study*, it was supposed that the two brethren were coming together. I presume the action might have been different had we supposed the Winsors would not arrive till *Christmas*.

At the meeting in Oct. it was felt to be matter of grave doubt whether the vote should stand; but we gathered from letters that the Winsors would leave at once after the meeting in Brooklyn, & we thought we could expect them to come by the quickest way & reach here by the end of Nov. and so have a month or six weeks of the best time in the year for study, and then, if judged best, a different place could be assigned them at the meeting of Com. in Jan. The delay in their arrival interferes with all such plans. I hardly think it is well for him to attempt to remain ~~alone~~ here without another missionary the coming season.

Our financial Com. expect to have a meeting in Bombay the second week in Jan. I hope to be able to arrange for the printing of the new Edition of the Bible to commence at that time, and I must thenceforward be there for most of the time. Mrs Hazen proposes to stay here for the present. I may be able to come up once in a while to spend a few days. It will probably be necessary for Mrs Hazen to go to the Hills again, in March, and by that time it will probably be evident what course the Winsors should pursue.

I confess I am a good deal disappointed that these friends have not yet arrived. It seems to me I can give men such hints & directions about their studies that they can ordinarily expect to be using the language in six months.

I have had no opportunity of directing the studies of a new comer since I taught & assisted my brother Chapin in 1864. His progress was such that I have desired to try plans with some other. I now fear that I shall be obliged to leave Br. Winsor to "take the bull by the horns" & get on by himself in the best *way* he can. If he could be with me 3 months, I could perhaps shew him the easiest place to *get hold*. A great deal depends on beginning aright, *not* learning things that one will be afterwards obliged to *un*learn. It is by no means vanity that leads me to desire the opportunity of directing the studies of a new comer.

I wish to call your attention to the fact that the *first* "stationing" of a man, — such as Mr Park's, & Mr Winsor's last July — is for the purpose of *studying* the *language*. and ought not to be regarded as a permanent thing, or as looking in the direction of permanency. It will be unfortunate for the new comers, & for us *all*, if when they have passed their examinations & are ready to be assigned to some duty, such a feeling should be manifest, & they be unwilling to go *where* they *may* be most needed. I gather that such a feeling *does* exist, & your expression of regret at leaving "Mr Winsor alone at Sholapur" looks in the same direction. I do *not* think it advisable to leave Br. W. *alone* here, even *after* a year's study, if it can be avoided. If Br. Fairbank can come here on his return, it *may* be well for Br. W. to be stationed here as second missionary; that is, if you are going on to send the *men* so that our stations can be doubly manned. I fear that wrong ideas in regard to this matter of *stations* are entertained, & *you* may yet have occasion to give a caution. Men should not feel it a "hardship" that they cannot be "stationed" for the first year, while pursuing the study of the language.

In regard to my health, I am stronger at the close of the year than I had reason to expect. If I can soon go to Bombay the prospect is that I shall be able to carry on this Bible work to the completion of the new edition. The stay at the Hills last hot season was of great benefit to me. I came back in June so much improved that I could take up the Bible work regularly, arranging *time*, &c so that the expenditure of nervous energy should be as little as possible. The result is that I have kept at the work with very few interruptions from illness. It is the regularity of the work and the equanimity of mind with which I can prosecute it, that have enabled me to do so much as I have. I could hardly have gone on in this way & up to this time with ordinary mission work. This remark is called for by your suggestion, that "we seem to have little *labor* to spare". I continue my preaching on the Sabbath, & my *lecture* each week & this I hope to do, while in the work.

There is plenty of room for preaching in Bombay. I can do *no* work *here*, in the hot season; consequently, in an important sense, the residing in Bombay & the carrying on of the Bible work, may be regarded as so much additional *mission* work, as so much gain to the cause. I only wish, that, while our numbers are too few to allow of two men at these important stations, Br. *Harding* could have seen his way to exchange stations for a time. He is always well in the Deccan, & enjoyed the work here. But I suppose he would feel that Bombay would *lose* more than Sholapur would gain.

At our meeting in Oct. the matter of the withdrawal of the Presbyterians from cooperation, came up in connection with the reading of the resolutions of the Prud. Com. and the letter of Mr Treat. It was referred to a committee, & I hoped that a minute, expressing our satisfaction in view of ~~at~~ the action of the Prud. Com. would have been adopted. I felt that such a minute would be an appropriate response, & so, gratifying to the Com. In the pressure of other matters it was passed over. A few hours after we adjourned the lapse came to my mind & I suggested to Br. Bissell that he write you, in regard to the matter, when sending home the *minutes*. This *he* forgot to do. & I do not know whether he has since written you in regard to our views.

A Mr *Seiler* has recently arrived at Bombay & proceeded to join Mr *Wilder* at Kolapoor. The S.P.G. people are keeping up *their* work there in full force. It would be interesting to *us* to be informed if the Presbyterian Board took up this mission at Kolapoor, after conference with Dr *Wood* or, on any "understanding" with the Prudential Committee, and whether that Board has any further "intentions" in regard to Western India. It is pleasant to see that their missions in the north are so well reinforced this year.

23d Dec. We hear as yet no tidings whatever from the Winsors. We have not a word since they left N.Y. Mr Harding has made inquiries at the various offices in Bombay to which steamers are consigned, & yet can learn nothing of them. If we do not hear soon we shall be anxious for their safety, especially as Oct. was such a stormy month on the Atlantic. I trust the news of their arrival at Bombay may go by this mail.

Br. Bissell is now absent, making his long talked of visit to the Madura mission. There is now a *break* of only 35 miles or about that, between us & Madras. I should much like to make a visit to Madura myself as I know several of the brethren there, but I have no expectation of ever being able to go there.

Our work at all our stations is going on quietly so far as I know, & all our missionaries are in usual health.

Mrs Wells gave birth to a son, Nov. 26. She does not yet recover so as to leave her couch, but I suppose there is hope that she may have better health in days to come.

I shall not have much to report to you, as the result of our labors the present year, so near its end. The preaching has been kept up as usual, with no special circumstances to report. The Bible women visit regularly the places assigned to them. Mrs Hazen has usually been with them 2 or 3 times a week, when she has been able. She has visited the women's ward in the jail nearly every Sunday, when she has been well. The poor people there confined give her a cordial welcome. Some have expressed a desire to learn to read.

A school was opened among the leather-workers in the city, early in May, & it has continued to be a point of much interest. From 20 to 30 scholars have attended & they have made good progress in reading & other branches. Four girls have attended. An evening school for young men is kept up in the same place. Several of the people in that quarter of the city are convinced of the truth, & we hope good results will follow these efforts.

At the beginning of this month two helpers went to Barsee nearly 40 miles N. of this, to spend a few months. They report good audiences thus far. There is enough for them to do there.

With kindest regards & Christian love, Yours ever

A. Hazen.

Sholapoor, Dec. 26/1870.
Rec'd Feb. 10. 1871.
Ack'd July 13.

Sholapoor, March 3d 1871.

My dear Mr. Treat,

A letter from Dr. Clark & Mr. Bissell dated Jan. 9th tells us that our Foreign Secy expects to be absent some months the present year, and consequently I address my present letter to you.

You may have learned the fact that our second son, William — now a Senior in Dartmouth College, in the 21st year of his age, — has been suffering for several months from disease in the right lung. We have been quite anxious in regard to him, & naturally desirous that all that can be done for his restoration to health should be. He has passed the winter with my sister, Mrs Stoddard, in Northampton.

From recent letters we learn that his strength is not equal to study, and I do not suppose that it will be thought best for him to attempt any farther study with his class, and that if he receives a degree with the others it will be a matter of favor. In these circumstances the question arises, what course will be most likely to result in a speedy & permanent restoration. It should not be regarded as a hopeless matter at his age & with his character

We have been led to consider the plan of his coming *out here*, to spend some time in this the land of his birth, and such a plan seems to us the most hopeful of any thing that has been suggested. I should wish him to come *with* Mr Fairbank, & thus have the benefit of agreeable company, & of such slight care & attention as he might need on the journey. I should think it a very hazardous course to send him around the *Cape* and with no congenial society. If the F's come in May they will arrive here at a favorable season of the year for such a case as W's.

I am aware that our New England physicians talk much about the *bracing* effects of cold climates & the *debilitating* effects of tropical climates, and that it is rather doubtful whether they would favor the plan suggested above. I think, with all our feelings in its favor, we should still be satisfied, if the opinion of Dr *Jeffries*, or of our friend & relative Dr *Tracy* of Andover, were stated as decidedly *adverse* to such a course, after due examination of the young man personally.

I have consulted with a physician of experience in Bombay, one who thoroughly knows the various climates of Western India, and he gives me the decided opinion that a visit to this country would probably be attended with most beneficial results. We can secure,— by changes of location, at different times of the year, between Bombay, the Hills & the Deccan,— a nearly equable temperature, & such is of very great consequence in the case of lung diseases.

The sea voyage across the Atlantic, & again from Suez to Bombay will be long enough to *test* the result of that.— He would be coming to his parents,— a thought that would have the tendency of keeping up his spirits. — He has long had the missionary work in this land in view, as his *life*-work. He could be picking up the language by the ear, even if not able to *study* much, or continuously. Thus a visit to this country at the present time might *be* in the direct way of fitting him for service, even with the understanding that he would afterward return to America & pursue a course of theological study at our Institution.

I have then to ask the Committee, if they will
P.C. be at the expense of *sending* my *son to this country*; & also of furnishing a *moderate* outfit of *clothing*.—

If he should come some expenses additional to the appropriations would necessarily be incurred & of this I would write at another time.

I leave the matter with confidence to the decision of the Committee.

So far as we can at present see, the alternative to this course, is, our own speedy return to America.

I do not suppose that the coming out of our son will prevent the necessity of our return at an early day, but that may be postponed, especially if changes to the Hills be taken in this country.

I may add that several members of our mission have written me, expressing the opinion that W. should come out here. If it were a matter in which a vote of the mission were required, it could be had.

May I further request that a telegram be sent to Mr Kittredge of Bombay announcing to me the decision in this case. I ~~mention~~ request this, as a most favorable opportunity for proceeding via Canal, to Liverpool is expected about the middle of May.

I am here for a few days, from Bombay. There is nothing specially new with us. The Bruces are in Bombay, with children suffering from ophthalmia & the Wells are proceeding today to the Hills. The others are in general health. The Winsors are very hard at work with the language. Yours ever

A. Hazen.

Sholapoor, March 3. 1871.
Rec'd Apr. 7.
Ans'd Apr. 19.

Bombay, July 31st 1871

My dear Mr Treat,

At the recent meeting of our mission it was voted that I be stationed at this place for the present, & that Br. Fairbank, on his arrival, be stationed at Sholapoor.

We need another house for a mission family at Sholapoor. The present house can accommodate but one _family_. It is the unanimous opinion of our mission (I think) that there should be _two_ families at Sholapoor. The opinion has also been formed by some, that the proper development of the work there, requires _three_ men. If 3 were to be stationed there, it would be with the purpose of working from there as a center in the populous districts N. & W. of that city including the important positions of _Barsee_ (N) & Pandherapur. (W.) If we were to undertake work among the Canarese speaking people, that is in districts E. & S. we might need still another man. At all events we need more house room.

We understand that there is a house now for sale, about 1/8th mile from our present house, to the S. convenient, with ample grounds in a good situation. Price supposed to be about Rs 1000. It cost several times that sum. The present owner has to leave the place & wishes to sell, rather than rent.

There is another building, about the same distance W. from our present house, the property of government, which is to be sold at auction soon. The situation is in some respects better than the other, but there are some drawbacks. It is thought that this building may be procured for Rs 500, or less. It would cost 400 or 500 more, to put it in good repair, & then the situation would be a most desirable one. This, being govt property cannot be rented.

After consideration of the subject the mission unanimously voted to ask a special grant from the Prudential Committee, for the current year, of Rs 1000, to enable us to procure a second house at Sholapoor.

It seems to us it is better to buy at this rate than to rent. This sum represents perhaps Rs 10 a month. I do not think we can rent any house there short of Rs 20, & the house that I should wish to hire, in case we do not purchase, is now held at Rs 50, &

I think has brought Rs 60 within a year past.

I trust the Committee will have no difficulty in complying with this request, and that we may hear from you soon, on the subject, & in reply to this request.

I suppose the Estimates will be forwarded to you next week by our Secretary, & perhaps the Minutes of our meeting at the same time. The Estimates for 1872 foot up Rs 55,450. only a small advance from the appropriation for the current year, when we take into account our increased numbers.

My special work is progressing satisfactorily. The printing of the New Edition of the Marathi Bible is nearly half done. & I trust will be completed in March next, though the desirable revision will have to wait until another edition, in that case. We are doing all we can at present in this direction.

A young man, son of one of the leading members of the Samāj~~ists~~ or reformed party, was baptized in our Free Church (Scotch) yesterday, by Mr Dhanjibhai the pastor. It is a case of much interest. The whole family is an intelligent enlightened one, & thus young man is proposing to go to England to study for the Indian Civil Service.

We are hoping to see Mr Fairbank & his precious party, about the 20th Augt.

We are all in usual health.

With kindest regards Yours Ever

A. Hazen

Rev. A. Hazen.
Bombay, July 31. 1871.
Rec'd Sep. 7.
P.C. Ansd. Sept. 18. '71
Sr. C. & Armen.

Rev. S. B. Treat
Sec. &c
Boston

Bombay. Aug. 4th 1871

Rev. Dr. Clark
Sec. A. B. C. F. M.

My dear Sir.

I send you the estimates for the Marathi Mission for 1872. amounting to Rs 55.450. + 420. omitted by error A.H.

The increase over the estimates for the current year is mainly in consequence of the return of Br. Fairbank & his family to the work. We have reduced from the sum asked for this year under the heads of native agency, & of Education. There is an increase in the Estimate for Buildings because of some special repairs necessary at Satara & Ahmednuggur, respecting which repairs other letters will be written you. There is also an increase under the head of travel for Health. This the year when the roofs of the cottages at the sanitarium, Mahableshwar, must be renewed, & hence a larger sum is required there. As we expect to have ten families in the mission next year, we deem it prudent to ask for Rs 300. which may be necessary in order to permit some other family or families to get away from their station during the hot months. We hope the sum will be enough to provide a house at Khandala if one should be needed.

In behalf of the Mission.

Yours &c

A. Hazen.

N.B. As will be explained elsewhere the exact total is Rs 420 more than the sum named in the resolution, & in the above letter which was submitted to & approved by the mission. The total is Rs 55.870. fifty five thousand eight hundred seventy rupees Aug. 7.

A.H.

Rev. A. Hazen
Bombay Aug. 4. 1871.
Rec'd Sep. 18.
Ackd

Bombay Augt. 7. 1871

My dear Dr. Clark.

I wrote to Mr Treat, last week requesting a special grant of *Rs1000*, to enable us to procure a second house at Sholapoor.

The Sec. has sent me the *Estimates* for 1872 to forward, as I have been accustomed to do. & I enclose them. I suppose he will write you fully in regard to the clerical error, whereby a sum of Rs420 was omitted. Owing to a weak *hand* I get all ~~the~~ my writing done by others so far as I may, & for this reason I asked a brother to write out the Estimates *for me*.

This is my excuse for not having detected the omission. Had I kept my own account I might have saved us all some annoyance. I trust you will pardon us this time. When I wrote last week I was not aware of the omission, so stated the sum as I did. The mission letter also should have been differently worded.

I trust you are back at your post & in good health. We hope to see the Fairbanks & our son in the course of next week.

We are all in usual health, & with kindest regards. Yours tru

A Hazen

Rev. A. Hazen

Bombay Aug. 7. 1871.

Rec'd Sept. 18.

ack°

We are in the midst of our annual meetings. Rev. Wm Taylor the Evangelist is now preaching daily, the pastor here, acting as Interpreter. We have as guests, Dr Wm Scudder of the Arcot Mission & Br. Chandler of Madura. These brethren were my acquaintances more than 25 years since. We have also with us a very earnest Baptist brother from Jessore 70 miles East of Calcutta. So we have quite an Evang. Alliance. All present but Br. Wells, tho' Br. Winsor has been with us but 2 days.

We have transferred Brn Fairbank & Winsor to Ahmednuggur, & Brn Park & Atkinson to Sholapoor. Br. Bruce is to take charge of Satara on the departure of Mr. Wood.

I hope to express verbally to you, my opinion of these changes.

I trust you are back at your post in renewed health. All our number, except Sister Wells, are in ordinary health. The rains have almost entirely failed & famine stares us in the face.

With kindest regards

Ever yours

A. Hazen

Thanks to Mr Worcester for his letter of Aug. 30th rec'd 13th inst.

Extract from the records of the Meeting of the Marathi Mission Ahmednuggur, Oct. 1871.

"Resd That in view of the state of Br. Hazen's health, we approve of his visiting America in the early part of next year, subject to the approval of the Prudential Committee

a true copy
L. Bissell, Sec.

A. Hazen –
Oct. 27, 1871
Rec'd Dec. 5. '71

Ahmednuggur. Oct. 27, 18

My dear Dr. Clark

I submit the above & need make few remarks. My stomach is much out of order of late & physicians urge my departure before the hot weather sets in. It is nearly *nine* years since it was decided that I should return to India, even though I might not stay more than *three*. "Hitherto hath the Lord helped." I *hope* to finish the special work I am engaged in, the carrying through of the Marathi Bible. The printers are in Isaiah, but my work is done through Jeremiah

Bombay April [illegible]

[illegible] R. Anderson D.D.
Secy of A.B.C.F.M.

Dear [illegible]

[illegible]

[illegible]

[illegible]

[illegible] the work of [illegible]
[illegible] as well as [illegible]. The [illegible]
[illegible]
[illegible]
[illegible] I have not had strength for this [illegible]
[illegible]
[illegible]
which I had before laboured.

As you have [illegible]
[illegible]
What is our [illegible] is, I have [illegible]
but I [illegible] not [illegible], and [illegible]
would not any [illegible], as I hope to [illegible] your [illegible]
But as it is important that some thing should be [illegible]
[illegible] in order to meet the present wants [illegible]

Extract from the records of the
meeting of the [illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible] Clerk
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Bombay April 11. 1860.

To the Rev R. Anderson. D.D.
Secretary of A. B. C. F. M.

My dear Brother.

I am again leaving India. I have taken passage in the Sabine. Captain Hender. She is chartered for New York, and is expected to sail the 16th or 17th.

In respect to health, the occasion for my leaving my work in this pagan land is now less urgent than it seemed to be some months ago. My health has been greatly benefitted by the means which I have used; and I hope by this change and by rest from the consuming anxiety and toil of this work, to regain the strength and vigor which will enable me to engage with greater interest in the work of preaching the gospel in the villages as well as cities. The fact that so little labor of this kind has been done in the Satara Mission is a chief reason why converts have not been multiplied there. But really I have not had strength for this work. Indeed I stated this fact to you when I consented to join that mission and it was in my mind a reason for leaving the field in which I had before labored.

As you have, in your last report, suggested the idea of discontinuing the mission at Satara, I am doubtful as to what your purpose is. I have much to say on this subject, but I have not leisure now, and there is less occasion to write out my views, as I hope to see you before long. But as it is important that something should be soon done in order to meet the present wants of Mr. Wood, You will allow me to express the earnest hope that the Satara Mission will be continued; and that you will be able to send a family very soon to that Mission. We should have two out-stations in that field at the earliest possible convenience.

You will have learned that Mr. & Mrs. Dean have been appointed to the Satara Mission for a time. This arrangement will do little in the way of keeping up the preaching in the chapel which I have vacated. It affords them an opportunity of spending two months at the Hills, and Mr. Wood, the company which he much desires. I hope Mr. W. will do more in the villages than in years past. If this work can not be sustained then we had better go where it can be. But it can be sustained and the Lord will bless it.

I am much pleased with Mr. Harding as a missionary. He is a pains-taking, laborious man. He is doing a good work in this city. It remains to be seen what you gain by putting Ram Krishnapant [illegible] on a pay of Rs 30 per month. If he will labor hard and be instant in the work of persuading men, then we will not complain of the sum paid. You will recollect Sutoo, who went with you into the valley of the Godávari. The Baptists pay him Rs 60. This is policy.

With much love to your family.

I am very affectionately yours

S. B. Munger.

Bombay, April 11, 1860.
Rec'd May 21

New York Aug. 29. 1860

Rev. R. Anderson. D.D.
Sec. of A. B. C. F. M.

My dear Brother.

You will be glad to know that by the mercy of God the ship Sabine arrived yesterday, having made a passage of 130 days. The passage was on the whole pleasant, though quite long enough. In the first part of the way, my health greatly improved. Then I had a paroxysm of nervousness, which brought me back to what I was. I am now again better — but my hand is still very shaky. I was very glad to hear of your general health. May the Lord long spare you for the work. I shall not probably be in Boston before the last part of September. If any letters are with you for me will you kindly forward them to the care of Mr. Merwin. Will you remember me kindly to your family and to the gentlemen at the Mission House.

Very affectionately yours.
S. B. Munger.

Rev. S. B. Munger.

New York, Aug. 29, 1860.

Rec'd. Aug. 30.

Ansd. Augt. 30.

Rev. S. B. Munger 429

Chicago Ill. April 10. 1861.

Rev. S. B. Treat, D.D. Rec'd April 13.
Sec. of A.B.C.F.M.

My dear Brother.

Yesterday I returned to this place and found your letter. I regret to feel obliged to decline the service which you propose. Such a shaking has taken hold of my hand that I can write only with much difficulty and suffering. I think highly of the object you have in view, and can understand what needs to be said. I find the christians here in the Western Churches very much in need of information on the whole subject of Missions. They listen with great interest to the statements which I make regarding India. The proper time for making collections of money would be at the close of such statements - especially in the Churches in which no arrangement for this object has been previously made - but this can be properly done only under the supervision of the district Secretary.

I send you for perusal a letter which I will thank you to forward to Mr Wood in New York. I think you will understand it. The Champlain Presbytery ought to revise their action, and in case they do this, they will wish to have all the documents which relate to this subject. Mr. Wilder has them all, I suppose, and should be made to supply them.

I expect to be in New York about the end of the month.

Very Sincerely Yours

S. B. Munger.

New York July 6. 1861.

Rev. R. Anderson. D.D.
Sec. of A.B.C.F.M.

My dear Brother,

Your letter addressed to me regarding the state of the funds of the Board came to hand only the other day, on my return to this city. Perhaps you did not expect me to reply – but I feel inclined to say a few things. I assure you of my deep sympathy with the Committee and Secretaries in this time of pecuniary embarrassment. It has come upon them without any fault of theirs. In a sense it is of the Lord. He whose they are and whose is the work which they have in hand, is making trial of their faith, and of the faith of all his people. If they and the churches duly profit by this trial, they will go forward – certainly they will not go backward. They can go forward, but only in the way of personal retrenchment and self-denial. There is ability to meet all the demands of this work. But that ability can not, at this time, dispense with self-sacrifices. These are a part of the demands which the Saviour is laying upon his people.

I believe that I have not heretofore received any thing of the Board as a gratuity. I have asked to be remunerated for services, and for expenses incurred in the way of service. When I came away from India on this present visit to America, I determined to preach less frequently than on former visits, and so to make my absence from my work in India, the opportunity for gaining strength and fitness for that work on my return. I have been able to act upon this determination in measure. I have preached only some twenty sabbaths. I have drawn upon the Board for some $210, I think. Mr. Gordon can put my receipts to the account of service and expenses, or dispose of it in any way that you may advise. I shall not take any thing more from that source within the current financial year. And though I might wish to supply my needs from balances due me in the Sátárá and Ahmednagar missions, yet such use of *my* own funds would not help the Board at this time.

Will you allow me to repeat here, what I have frequently suggested in former correspondence, viz. that I think our native churches in the Marathi Mission fail much in the matter of supporting their pastors and teachers. I know you agree with me in respect to this duty. Is not the present lack of funds a fit occasion for urging this duty? There are some very good thoughts on this subject in the Church Missionary Intelligencer for April, 1861. I am afraid we begin wrong when we begin with a salary, and yet I know not that we can make any other beginning.

I am much pleased with the reports of the Liverpool Missionary Conference. The conclusions arrived at correspond very nearly with those which we gained in our Meeting at Ahmednagar in 1854. Our views on the whole subject of education will ultimately be the views of all Missionary Societies. The sooner right the better.

Very affectionately yours.

S. B. Munger.

Rev. S. B. Munger.
New York July 6, 1861.
Rec'd July 8.

New York, February 3. 1862.

Rev. R. Anderson. D.D. Secretary of A. B. C. F. M.

My dear Brother.

Since the meeting of the Board, at Cleveland, I have been engaged, under the direction of Rev. C. Clark, in labors to awaken and deepen interest in the minds of Christians in the work of Foreign Missions. I prosecuted these labors in Wisconsin, Illinois and Iowa, where I preached & lectured in some fifty churches & congregations, and addressed some twenty Sabbath Schools. I am persuaded that these labors will be productive of good - that the people who thereby gained the opportunity to hear of the religious and spiritual condition of the millions in India, and of the success of the work of Missions there, will feel very much more sympathy for that people, - will pray more for the success of the work of the Lord there, and will give more largely of their substance, to sustain the work of the gospel in pagan lands. The people in the West have seldom seen "the live missionary", and the announcement that such a person will address an audience "in regard to his labors & experiences, will rarely fail to bring together crowds, even on a week-day. Both ministers and people have repeatedly expressed to me the wish that returned Missionaries might find it convenient to pass more frequently among these Western Churches and they have suggested whether the Secretaries can not do something to encourage such itineracy. I have been gratified to find everywhere among Christians a feeling of obligation to sustain the Board in prosecuting the work of publishing the gospel in the pagan world. I nowhere saw any thing which indicated a want of confidence in this organization. I am glad to think that the obligation to make sacrifices to practice self-denial - for the sake of Christ and his Kingdom, is beginning to be more generally felt than heretofore. God is impressing this obligation upon the consciences & hearts of his people; and the view which the missionary presents of the people among whom he has labored, and of the achievements of the gospel, is well fitted to deepen this impression.

It occurs to me to suggest whether all is done that might be to render permanent the advantages which result from labors, like those in which I have been engaged. I suppose it is not best always to ask for collections at the time of such addresses. But it seems to me to be in all respects proper & prudent to initiate at such times the plan for making collections for the Board, which was advocated by Mr. Griffiths & others, at Cleveland. I have much confidence in this plan. I am sure that it will serve to double the amount contributed, wherever it is properly introduced.

On my return to this place, I made some tarrying in Indiana & Ohio. I preached & lectured in several places. I was glad to hear the friends of the cause in Cleveland express opinions of strong approval of the meeting of the Board, and of its influence upon that community. Some are saying we must go to Springfield at the next meeting. I called upon Dr. Aiken and found him reading your letter to Dr Candlish. He read to me from the letter the Resolution of the Mahratta Mission, and asked my opinion of it. Since my return to this place, I have received the copy which you kindly sent to me. I thank for it. I have read it with great satisfaction. I am surprised and grieved that our Scotch friends should be so much annoyed by our action on the subject of Schools. If their misapprehensions are wholly the results of Mr Wilder's misstatements of facts and mischievous statements of the whole subject, then they will be glad for the corrections which your letter supplies. It did not occur to you, as it certainly did not to Dr. Candlish, that the Mr. Nelder, of the South Mahratta country, is no other than Mr. Wilder. The mistake was probably made by Dr. Candlish in quoting the language of Dr. Duff. "Mr. Nelder" – Wilder – "of Kolapoor. (South Mahratta country) has written" &c.

It seems almost unendurable that the statements which Mr. Wilder has made in his book, respecting myself and other brethren of the Mission should be allowed to pass uncontradicted and unnoticed. But perhaps the truth had not better be made known now. In a letter which I have from Mr. Harding, he says – You have doubtless seen Mr. Wilder's book. It arrived here nearly two months ago. I felt a good deal annoyed by it for a time. It will injure us somewhat here in Bombay – as those who are very much in favor of schools will be disposed to take the statements of the book just as they are. This is especially the case with those who have come here from Naggar to study English. It is of course a very delicate matter to talk with them about the unfairness and untruthfulness of the book."

I have been gratified more than I can tell by the new developements among the converts in our Mission. I had lamented much the lack of a spirit of christian liberality – of self denial for the sake of the luxury of giving in aid of the gospel. God has graciously heard prayer, and bestowed this new gift. Oh, I hope it will abide. So may these believers illustrate the power of the love of Christ.

Wherever I go, the questions are asked me – When did you come home? When are you going back? To the first question I can give a definite answer. To the other, I usually answer – I hope in the course of the year 1862. And now will you allow me to ask whether you have in mind any definite time when you expect to be send out the brethren who are appointed to our Mission. My health is now generally pretty good – any how every says – "Why, how well you look." I am thankful to be able to say that the ailments from which I suffered much in India seem to have quite passed away. The labors in which I have been engaged this winter, subjected my health to severe trial. The constant changes which I had day by day made my life so uncomfortable that I felt compelled to discontinue them. But if you do not send me back to my work in India, I shall be ready and happy to resume these labors in the West, when the spring has opened.

I ought here to say that when I came away from India I had in mind the purpose to repair the breaches which God has made upon my home, and again to seek a woman, meet for my friendship and fellowship and prepared for the work of the Lord in that pagan land. This matter has been suggested by friends, and I have thought I would attend to it — and yet I have done nothing. And now the thought comes to mind — perhaps it is best to go back alone. The years of my life can not be very many — the likelihood is that they will be few — and so the difficulty finding the proper person for this relation and service is the greater.

How strange is the providence of God which has removed from you and the work of the Lord in Turkey, the good Dr. Dwight. Surely our ways are not as God's ways. But, no doubt, God's ways are altogether wise & good. is a privilege to live, and toil and pray for Christ — but it is best of all to be with Christ — to be like Him. The good and the useful are hastening Home.

With kindest christian regards to your family, and to your fellow-workers at the Missionary House.

I am very truly and sincerely yours

S. B. Munger.

Rev. S. B. Munger.
New York, Feb. 3, 1862.
Rec'd Feb. 6.
Ans'd Feb. 21.

New York, March 31. 1862.

Rev. R. Anderson. D.D.
Boston. Mass.

My dear Brother.

Your letter of February 21. was duly received; I thank you for it, and for copies of papers sent to Mr. Ballantine.

I write now for the purpose of referring to your kind suggestion as to the manner of my return to India. I have never doubted but that the married missionary has greatly the advantage in the way of usefulness and happiness over the unmarried. The years of bereavement which I have passed in that unsocial land have served deeply to impress upon mind the truth of the declaration. "It is not good for man to be alone." The missionary in India who has no social enjoyments in his own dwelling is of all men most solitary and desolate. He must be absolutely alone a good part of his time. When I came to this country it was my purpose to repair the breaches which the Lord has made upon my social relations. When I found my late dear Mary, it was just in the way indicated by Dr. Payson. But as I have nowhere along the paths of duty heard the voice of the Lord saying, this is the person reserved for you, I was disposed to think that perhaps the Master would choose to have me go back alone. My friends are much opposed to this idea. I have consented to stir myself up to a more diligent use of means for ascertaining what is the mind of the Lord in this thing - whether or no He has mercifully reserved any person for my Friend and Helper in that good work of the gospel in pagan India.

And here will you allow me to inquire whether you have any definite and positive knowledge of the fitness of Mrs. C. S. De Forest for the missionary work. You probably know something of her in this relation - and Mrs. A. may have some idea of her personal and domestic life. I have only the slightest acquaintance with Mrs.

De Forest. I have merely seen her. I know nothing of her mind in reference to farther service in the missionary work. I suppose that the experience of the person who has proved herself worthy of special regard in the relation of wife and missionary helper, is particularly deserving of consideration;— and, other things being favorable, such person might be the chosen of the Lord for me. I wish you to feel at liberty to say just what your knowledge of this person shall dispose you to communicate. I have all confidence in your judgement in matters of this kind. I fully believe that it will be safe to wait upon God for this good gift.

I noticed in the New York Evangelist an acknowledgement of money received for the Kolapur Mission. The sum of 600 dollars received for Mr. Wilder's lectures is mentioned. I have somehow got the impression that he engaged to apply this sum to the payment of his personal expenses. Any how the sum was accumulated while he was the missionary of the Board, and was drawing funds to de fray personal expenses. It is like the man.

Why Ans

Perhaps you do not know that the son of Dr. Stearns, who was lately killed in battle, was a fellow-passenger with me from Bombay. He was a young man of much promise. How sad it is that so many such young men are falling upon the battle-field.

In the work of the Gospel, Very sincerely Yours,

S. B. Munger.

S. B. Munger.
New York March 31. 1862.
Rec'd April 5.
Ans'd April 10.

New York, June 5. 1862.

Rev. R. Anderson. D.D.
Sec. of A.B.C.F.M.

My dear Brother.

I was sorry to fail of seeing you on my return to this city. You went from here the morning of my arrival, Saturday, as I was told. I hope you gained, in a measure at least, the object of your absence.

I saw Mrs. P. in Boston. I was pleased with her. She is a very estimable, worthy lady. Though she declined the proposal to accompany me to India, yet since coming here, the subject was resumed in a way that induced the hope that she might hear the voice of the Master calling her to this new service. I had become much interested in this person. A letter received to-day makes it certain that I must relinquish the hope which cheered me for a few days. She can not gain the consent of friends, and this she interprets as the indication of the Lord's will. I now write to ask you kindly to inform me when Mr. Ballantine expects to sail — and when another opportunity is likely to offer. Perhaps I may think it my duty to wait on the Lord longer for this good gift. I would do his will in all this matter. I desire much to be back in my work. I don't know what the Lord means to do with Satara. Has He no blessing for that city?

Very affectionately yours.

S. B. Munger.

Rev. D. B. Munger.
New York June 5. 1862.
Rec'd June 7.

Ans'd June 7

July-

Satara, Sept 2d 1863.

Rev S. B. Treat D.D. Secretary of the A. B. C. F. M.

My dear Brother. I am glad to be able to report myself again in my work. I find my work much the same that it was when I laid it down in 1860 - yea, much the same that I found it in 1855. The work is in fact the very same - that of sowing and watering - sowing in the patience of hope - the work of pulling down. At no time have any of us who have laboured here, had ~~much~~ opportunity for the pleasanter work of reaping - of building up. And, indeed, the aspect of my work is not much unlike what it was when I first took it in hand. At that time we had two Chapels in the city. But the first congregation which I addressed on the sabbath was composed of the people of my house, and of the christian households connected with the mission. And this is precisely the fact now. Less than a dozen persons constitute my stated sabbath audience. Mr Dean having the care of the church and the christian school, has a larger congregation. My opportunities for preaching the word during the week are less encouraging than they were three years ago. There are fewer persons who attend upon these religious services, and they manifest much less interest in the facts of christianity. I now almost never see the young men who were at that time accustomed to come in my way, and who seemed disposed to become acquainted with christian ideas on the subject of religion. I hear of some of them having become deists and atheists. There is now no likelihood that they will ever come into the kingdom of God. By resisting the light, rejecting the truth, and embracing error, they have deliberately entered upon ways which end in destruction.

It is now fourteen years since the work of the gospel was commenced in this place. These have been years of toil, and bereavement, and trial. Much labor has been undertaken; much seed has been sown; much prayer has been made. We have greatly desired success; we have earnestly asked for the success of the word, for the glory of our Lord, and for the salvation of precious souls among this people. And still we sow, and pray, and hope - and yet the stream of death flows onward to eternity. It is painful to think what multitudes of men, women and children have gone to inhabit the realms of woe, from this pagan city. Cholera has been doing its fearful work in this city this season, and this warning and admonition served only to make the deceived people more frequent and importunate in their devotions to their gods. Mercies and judgments alike fail to dispose the pagan mind and heart to seek God.

The failure of our work to achieve the results which we desire, and particularly the failure to gain the audience of the people, may be thought, by some, to be a rebuke of the action of the missions in disbanding the schools. I do not thus judge. I see no cause to abjure our opinions, and to repudiate our action in regard to schools taught by heathen masters. It is true that schools of this discription supply congregations and afford the missionary an opportunity to labor sabbath after sabbath, and day after day, for some three years, perhaps, for the personal conversion and salvation of a certain number of young lads, who are of an age best fitted for culture and impression; and because this is the fact, it is supposed that good impressions *must* be made upon these young minds, which will be permanent, and will certainly result, in many instances, in the conversion of the heart to God. Such is the belief of very many christians, who contribute to the funds of the Board, and they, of course, disapprove of the disbanding of these schools. Such was at one time my own belief as to the efficiency of this kind of schools, regarded as an instrumentality for conversion. But the experience and observation of nearly thirty years acquaintance with this instrumentality, have served to dissuade me of that conviction. The facts are all against this conviction. Among the many thousands who have been educated in these schools, it is hard to find an instance of conversion. Thousand of rupees have been expended in this way of supplying opportunity for the work of the gospel in Satara, and yet the fruits of this expenditure of money and strength cannot now be found. It is true that we have afforded important advantages to many of the youth of Satara in the way of gaining a livelihood; but not one of them, so far as we know, has one whit of respect for us, or for our work. There are many mighty forces, which withstand and overbear in the mind of the Hindu lad, who has been taught in our mission schools, all the impressions which christian truth is fitted to produce. He has been taught the sinfulness of all religious homage, save that of the one living and true God, - and yet the regulations and usages of his father's household make it his imperative duty and obligation to worship daily both his father and mother - to worship his Gúrú, religious guide and instructor. In case his schoolmaster is a brahman, he must worship him. He must worship the family gods and goddesses. He must worship in due form in the presence of the teacher and school, Saraswati and Ganesh - the goddess of learning, and the remover of obstacles. If the scholar is a brahman he must twice, at least, every day, perform the service of Sandhya, when he pays homage to the sun, moon and planets, the progenitors and divinities of the fourteen worlds, and among other undignified acts of homage which decency forbids me to describe; he worships his *eyes*, and *ears*, and *nose*. Is there an eclipse of the sun, or moon, the business of the school must be suspended, and the teacher and the scholars, must keep a fast at home. Does a birth, or a death occur in a family, then the children must be *tabooed*, and made to sit apart from others in the school, with the understanding that they are *unclean*. Such are some of the facts which define the certain character of a mission school taught by heathen masters. And can any, knowing these facts, think it very strange that the pupils of such schools are not made new creatures in Christ Jesus? Is it strange that we do not think proper to expend the funds of the Board, in the support of such schools?

We do not despair of the success of the work which we have in hand, the work of preaching Christ crucified for sinners. We are not ashamed of the gospel. We believe that what Paul said to the Corinthians, is still true, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish". We believe that the words of the Psalmist, are the the inspiration of Him who cannot lie. He that goeth forth and weepth bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him. But perhaps the witholding of success here, is a part of Gods plan for bringing us into more earnest labor among the people in the villages. This department of labor in my opinion, is altogether the most promising, and yet it has been very much overlooked. I very much wish that I had strength to carry out my ideas of what the village work should be. I hope I may be able to do something. Our native brethren cannot do much alone. They want the missionary to gain for them a hearing. We all want more faith — more constraining love — more of the self-denial of our blessed Lord.

Mrs Munger unites with me in desiring the kindest remembrance to the P. Committee, and to all, our friends at the Missionary House. She only wants a tongue to tell poor sinners in India, as she was wont to do in Boston, what a precious Saviour Jesus is. May the Lord provide for you the right men and women for his work in Foreign Lands,

Very affectionately yours,

S. B. Munger,

Rev. S. B. Munger
Satara Sep. 2. 1863.
Rec'd. Oct. 22
Ack. Jan 22. 1864.

Rev. R. Anderson, D.D. Satara March 9. 1864.

Secretary of A.B.C.F.M. Boston, Mass.

My dear Dr. Anderson. We have been greatly interested in your late voyage & journeyings. We are glad to know that you were very much prospered in all your ways and were highly gratified with all you saw & heard in that lately pagan but now Christian land. We hope that your own health & that of Mrs. A. & Mary are greatly benefitted by these changes. I canot doubt that your visit will greatly help forward the work of the gospel in that land. We read your letters with interest, and shall be very glad to get your report. And now that you are again in your place & work in the Missionary House, it seems proper that I should open my mind freely on subjects pertaining to the work of the Lord here.

You will recollect that it was my wish to be associated with Mr. Harding in the Sholapoor field. When arrived in the country, we found that Mr. H. had already taken up his residence in that place. As that is to be the field of his labors & prayers, it was wisely ordered that he should have the opportunity to plan his work at the beginning. I was therefore glad that this beginning, though it had deranged my plans & hopes. This change made it necessary for the Mission to put Bombay into the charge of another brother, or to leave it in the charge of Mr. H. for the time being. The latter course was taken. Mindful of your concern that the Bombay branch should not come under the sole direction of Mr. H. W. Ballantine, the Mission would have been pleased to have me remain there — and the likelihood that the climate of Bombay would be more congenial to both Mrs. M. & myself than that of the Deccan was a reason for wishing to reside there; but we had come to the conclusion, by our experiences on shipboard, that we had better live & labor apart from Mr & Mrs. H. W. B. In these circumstances I proposed to the Mission to return to this place & abide until some further action should locate us elsewhere. I was hoping that we might be associated with the Hardings. For seven years that region constituted a part of my field, & I have bestowed much toil & prayer upon it. I have labored there as I never did in any other field. Mr. H. has made a good use of his opportunity there, & has begun his work in an earnest & efficient manner. He ought to have a family associated with him. There is abundant opportunity for two families, and there is good prospect of success. He who goes there should be a man who can find pleasure in much toil - who can endure fatigue & hardship. And this is a reason why I am not the man for Sholapoor. My strength is gone. I can not do the touring work. And then I fear that neither Mrs. M. nor I could bear the heat of that climate. On our way to the meeting in Ahmednagar, we took the cars at Poona, and made our friends in Sholapoor a visit. We found the temperature some degrees higher than that of Satara.

Since our coming to Satara a year ago there has seemed to be occasion for continuing ~~there~~ here. It is true that the labor which comes readily to hand in the care of the church, & in the charge of the school, & in the supervision & instruction of our Catechists, can properly engage only a small part of the time & strength of a single family; yet preaching the gospel here & in the villages is our special work, and in the prosecution of this work there is occasion for all the energy & strength which any two missionaries can supply - yea, any dozen men can supply. Just now we do not seem to be making any progress. The people are not disposed to listen. Indeed this has been the fact ever since my return. This pagan city is full of people - but they are not concerned to obtain salvation by Jesus Christ. It is likely that many are more or less dissatisfied with Hinduism; but they see no beauty in Christ that they should desire him. Probably had we here such a man as the native pastor in Bombay, he would find opportunity for discussing with the young men the subject of Christianity. It was so when he labored here. He was greatly respected by many - but none were induced to accept salvation by the blood of the cross. I do not know by what means we can increase the number of our hearers. It seems that we are doing very little in the way of making Satara & its territories a loyal part of the realm of our blessed Lord & Saviour. And yet we labor in hope. How very slow is the advance of the Truth as it is in Jesus in all our cities in India.

I have spent some twenty-four days in touring among the villages. I came into Satara to enjoy the week of prayer here, & intended to resume this good work & spend the cold season in these labors. But I did not resume this work. I was disabled by a severe attack of rheumatism. I did not find any thing particularly encouraging in the village work. The people had repeatedly heard these messages. They had no interest in hearing us. They heard because we spoke. They do not care to hear again. Some were rude. They would not listen. And yet in some places we had long & interesting discussions, and our catechists are every month going over the same ground, & publishing the same story. Christ is the atonement for the sins of the whole world. These districts of Satara are not the only places where the crucified Christ is to men as the root out of the dry ground. It will not always be so here. He will be the desire of many.

Ought not the Satara Branch to have an out station? The work of the villages is by far more promising than that of the cities. There are three large towns in this field which I hope will some day be occupied by mission families. Rahimatpoor is twelve miles east of this place. It has a considerable population & a good market. There is a large Mahar population, in which we could at once find children for a good christian school. The field which would open to a family here is a promising one. There is nothing in the work here in Satara which need stand in the way of at once commencing the work in such a place. Indeed I am sure we can greatly increase our opportunity for usefulness by taking such a station in hand.

We ought to be in the way of raising up here in this field the school-teachers & the catechists whom we require for carrying on our work here. We cannot properly conduct our labors by means of agents taken from Ahmednagar. Their friends are there. There is consequently too much going & coming. It costs time & money. And then we want the influence which is induced by acquaintance & kindred & consanguinity. We can have these influences only by getting the work begun in the villages. We can get candidates for teachers & catechists only from such schools as the outstations will produce. It seems to me that it will not do to wait until there are converts in Rahimatpoor before a station there. The delay is putting back the work. We should not wait for the success of the gospel in Satara. We have already waited too long.

It is with much reluctance that I make this expression of my convictions as to what is necessary to insure the prosperity of this branch of the mission. This reluctance is induced by a feeling that I am proposing work for others, & work which they may not prefer. It is painfully unlikely to me that I can personally engage in this village work. It will require an amount of supervision for which I am sorry to think my strength will be altogether insufficient. I do not forget my assurances to the Committee of being good for ten years more service. So I thought— so I fondly hoped. But I should not dare to say so much now. The experiences of the past year have been most trying. Coming back to Satara at the beginning of the hot weather, I very soon after experienced a return of the nervous irritation from which I suffered so much before my visit to America. That & other ailments have made me fear that I may not have any considerable amount of strength for the good work of the Lord in this land and particularly not in this day &

greatly rarefied atmosphere of Satara. I find that I have not the amount of recuperative force which I once had. A slight illness puts me back a long way, & slight illnesses are somewhat frequent. My physician has recommend me to go to the Coast & it may be that I shall find such a change indispensable. But I prefer to remain here while I can do so without too much hazzard. Still I should not think it safe to undertake the charge of an out-station where there will be almost daily preaching in the villages. I should like such labor very much. I feel confident of its success.

It may occur to you that the circumstances which I have now detailed render it inexpedient to attempt to occupy an outstation at present. This is certainly a matter to be considered. And there is the uncertainty of being able to make much use of Mr. Dean for this object. Mrs. D. is talking of the likelihood of their going to America within a few years. Such a visit I suppose probable, as they have been in the country since the beginning of 1857, and now they find it necessary to go to the Hills every season. We hope that Mr. Wood will be able to return in the course of the current or the next year. I do not know his views in regard to occupying the villages by mission families. Indeed I have meant to express only my own views & wishes expecting that the other brethren will do the same by your request.

Your remarks regarding the probabilities, in a missionary view, of the young people who were my fellow-passengers, come often into mind, and I find occasion to admire the correctness of your judgment. They all studied pretty well on the passage & made commendable progress in the Marathi language. They will all master the language. Mr. H. W. B. has repeatedly expressed his obligation for the service I rendered him in this study. Oh how much he needs the kind of a wife you intimated. I do very much regret the necessity of leaving them alone in Bombay, but they will probably make a brief sojourn in India. He might be very useful. The root of the matter is in him and he has talents & scholarship. I do not know but that he is doing with us as well as any one can do with such a helper & counselor. We are gratified to know that Mr. & Mrs. H. J. Bruce much loved & promise to be active & useful.

Mrs. Munger has kept her health remarkably, but she has made this a part of her daily missionary duty. She remembers your experience & advice. However of late she has been suffering somewhat from dyspepsia. She is a good deal troubled because she cannot jump into the work here as she did in Boston, & go from house to house with words of kindness & love. The Marathi will not come when wanted. She has the will to work very hard for Christ. She is doing something what she can.

Mrs. Graves is still a pilgrim. It will be thirty years in May since she saw her native land. Her health & strength are failing, & yet she can go about her house & enjoy the reading of her Bible & the opportunities of prayer. She is not able to have a school now.

Mrs. M. joins with me in very kind regards to yourself & family.

Very affectionately yours.

S. B. Munger.

P.S. Mrs. Wilder was lately with us for a day. She was on her way to Bombay, to consult Dr. Smith regarding their son Willie who is lame. The Doctor says he must go to America. The poor woman is much broken. Grief has made her old. W. has lately published a report of his labors. He is hard at work with schools. He is building a chapel. He does not trouble us. I hope he may do good in his own way.

As ever faithfully yours S. B. M.

Rev. S. B. Munger
Satara, March 9. 1864.
Rec'd Apr. 29.
Ack'd May 12.

Satara. April 11. 1864.

Rev. R. Anderson. D.D. Secretary of A.B.C.F.M.

My dear Dr. Anderson. I can not deny myself the pleasure of assuring you of my entire satisfaction with the action of the P. Committee in relation to the unity of the Maratha Mission. There was cause for such action. "We certainly have reason to thank God for a vigilant working Committee at home." This is the remark of Mr. Harding, & I quote it as the expression of my own feelings. I cannot tell you how great was my surprise to find the Annual meeting of the Mission to be mainly the anniversary of the Ahmednagar Branch. The Theological class & the school for catechists were spoken of & disposed as the sole property of the Ahmednagar Branch. Measures & questions which affect~~ed~~ the work & order of the whole Maratha Mission were discussed & determined by the A. Branch wholly irrespective of the Bombay, Satara & Sholapur Branches. I wondered, but supposing this course of things to be the order prescribed by the Committee, I was silent. I solaced myself with the reflection that we have no responsibility where we have no power. I could not avoid the feeling that my attendance of the Annual Meeting was not of sufficient importance to justify the expense of time & money. I am, therefore very much pleased with the change, & I hope it will be productive of much good & unity of [illegible].

There is one feature of the School for catechists & teachers which has not my full approval. It is the admission to the school of lads who are not in the church, & in some instances, of lads whose parents are pagans. It is well understood that those only who are members of the church are employed as catechists & teachers. And yet these lads enter the school with the intention of getting such employment. In many cases, perhaps in most cases, they make public profession of christian experience before the end of their course of study. Now what I object to is the temptation which is here presented to the minds of these lads — the very great danger that they will profess interest where none is really felt. It is furthermore the fact that these lads receive a monthly allowance during their course of study. Here then is a great power. If it can be employed only in ways which will result in bringing souls into the kingdom of God & in preparing them to do efficient service for the Redeemer, then it can not be too great.

The following extracts from the letter of a friend may be of some historical importance. The letter is dated Kamptee, India, January 31 1843. "You will no doubt be surprised & at the same time rejoiced to hear that the Lord has put it into my mind to take an active part in Missions, and I look forward with heart-felt love & gratitude to the Lord for the time which is now approaching, when Kamptee will be a Missionary station. I hope you have received my former letter, as therein you will see every thing connected with the plan. However if you have not yet received the letter I will just add that I was actuated by the spirit of the Lord I hope to write to Dr. Wilson of Bombay, about ten days after the decease of my dear sainted wife, making a proposal to ~~him~~ him that I would make over to the General Assembly 2,500 £ in the funds in London, if they would make Kamptee a Missionary station, and I mentioned the reason, which was that my dear Emma & myself were led to the truth here, & that your visit had been so much blessed to her & myself that we both had a great desire to contribute to a missionary, if we could get one appointed here. .... Had you been in India I should have placed this matter in your hands & have left the detail to your judgment." Here you have the beginning of the Free Church of Scotland's Mission at Nagpoor. I visited Nagpoor & Kamptee in 1841-42. Captain & Mrs. Hill were in a state of mind most suited to profit by Christian counsels. She died of Cholera on her way to the Mahabaleshwar Hills & was buried at Jalna. He is high in the service & is a burning light.

Very affectionately Yours. S. B. Munger.

Rev. S. B. Munger
Satara, April 11. 1864.
Rec'd May 24
Ack'd May 12.

P C
Ref'd
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(copy) 437

Satara, July 18, 1864

Rev. R. Anderson, D.D.
Sec'y A. B. C. F. M., Boston, Ms.

My Dear Dr. Anderson,

As I had not the privilege of being present at the late meeting of the mission at Ahmednuggur, I take this opportunity to express my views in regard to some action taken at that time. Probably had I been at the meeting, I might have the same occasion for writing to you that I now have. The action which I wish to bring to your notice respects the allowances for children. The present rates allow 15 rupees per month to each of two children and 10 rupees to every additional child in the same family. The change proposed gives to every child 15 rupees per month. And the estimates for 1865 are made I believe upon this basis This change supposes that the ~~parent~~ present allowances do not cover the expenses of children. But do not the proposed allowances exceed the demands? Should not the sum of 15 rupees be limited to three children or at most to four children? In my opinion thirty dollars or sixty rupees a year would afford a large relief to present rates. I would therefore say, let the sum of 15 rupees a month be the allowance of three children, and 10 rupees for each additional child. Mr. Dean & Mr. Fairbank have each four children. According to the present rates each family of children has $2 \times 15 \times 12$ and $2 \times 10 \times 12 = 600$ rupees. The proposed rates give $4 \times 15 \times 12 = 120$ rs. The rates I propose will give $3 \times 15 \times 12$ and $1 \times 10 \times 13 = 660$ rs. The addition of one, two and three children to Mr. D.'s family would not occasion a demand for any additional expense in the way of supervision. The servant who now cares for four children could very well care for six or seven. Do the wants then of the 4th, 5th, 6th, and 7th child require 180 rupees a year? Would not 120 rs ordinarily suffice? I think so.

At our meeting in October it was proposed to increase the salary of the missionary. The question was discussed, but no action was taken. As the rates of personal allowances are not proposed to be changed. I suppose it is believed that the proposed change in the allowances for children will relieve those who favored an increase of salary. I am glad that proposition was not made. I certainly have enough. I could spend more, and then perhaps I should not be properly blameable on the score of extravagance. And I can reduce my expenses to a lower figure than my allowance, and in this way have something with which to cultivate the spirit of benevolence. We feel it ~~no~~ to be no less our privilege than duty to be strictly economical and prudent in all things, and more than this we love to deny ourselves in many things. My accounts will show what we can do - but they will not all. I cannot therefore think that there is any proper cause for increasing the allowances for children with a view to meeting any want for which the salary is not sufficient. These allowances should have respect only to the actual wants of the children.

I am glad to say that my health during the hot season was generally pretty good - certainly better than I anticipated. For the most part of the time I was able to preach in the city six times a week and do the work which I have in hand at my house. We have still occasion to say - Who has believed our report? The opportunities for preaching the word in the city are somewhat improved. More persons came within the hearing of our message - but they hear as though they heard not. We need

God's working here. Till we have it we labor in vain. Every form of infidelity in rampart. Wickedness triumphs. The enemies of Christ laugh at us. Do Christians think so much of America as to forget India? Then what shall we do?

Mrs. Munger unites with me in christian love to your dear family and yourself.

Very affectionately yours,
S. B. Munger.

Rec'd Sept 7.

Copy.

438

Satara July 14. 1864.

Rev. R. Anderson, D.D. Sec. of A. B. C. F. M. Boston, Mass.

My dear Dr. Anderson. As I had not the privilege of being present at the late meeting of the Mission at Ahmednagar, I take this opportunity to express my views in regard to some action taken at that time. Probably had I been at the meeting I might have the same occasion for writing to you that I now have. The action which I wish to bring to your notice respects the allowances for children. The present rates allow 15 rupees per month to each of two children, and 10 rupees to every additional child in the same family. The change proposed gives to every child 15 rupees per month. And the Estimates for 1865 are made, I believe, upon this basis. This change supposes that the present allowances do not cover the expenses of children. But do not the proposed allowances exceed the demands? Should not the sum of fifteen rupees be limited to three children or at most to four children? In my opinion thirty dollars or sixty rupees a year would afford a large relief to present rates. I would therefore say, Let the sum of 15 rupees a month be the allowance for each of three children, and 10 rupees for each additional child. Mr Dean & Mr. Fairbank have each four children. According to the present rates each family of children has 2×15×12 and 2×10×12 = 600 rupees. The proposed rates give 4×15×12 = 720 Rs. The rates I propose will give 3×15×12 and 1×10×12 = 660 Rs. The addition of one, two, or three children to Mr. D's family would not occasion a demand for any additional expense in the way of supervision. The servants who now care for four children could very well care for six or seven. Do the wants then, of the 4th, 5th, 6th & 7th child require 180 rupees a year? Would not 120 rupees ordinarily suffice? I think so.

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Mrs. Munger unites with me in christian love to your dear family & yourself.

Very affectionately Yours.

S. B. Munger.

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Rec'd Sept 7

Ans'd Aug 42.

Satara, January 26, 1865.

Rev. R. Anderson. D.D. Secretary of A.B.C.F.M. Boston. Mass.

My dear Dr. Anderson. Perhaps I have too long neglected the special duty which you imposed upon me, when you said to me — "I shall hold you under a moral obligation to inform me regarding Mr. Dean's knowledge of the Maráthi language". I fully concede to you the right to demand to be made acquainted with all the facts which define the ability of your missionaries to make themselves useful in the work to which they are ~~sent~~ appointed + sent forth. I only wish you had some better way of arriving at this information than that of imposing the duty upon an individual. However I am now able to relieve myself in a measure of this burden by communicating to you the opinions of other brethren.

We did not attend the late meeting of the Mission at Ahmednagar. One of the brethren writing to me says — "Mr. Dean preached in the large chapel last Sabbath afternoon. Nearly all the brethren heard him. It was painful to hear him. Ramkrishnapant says that natives can understand perhaps a third part of what he says." [Another brother wrote to me. He says — "I think Mr. Chapin will get the language very well. He made a little speech in one of our meetings, having committed to memory previously. Mr. Bruice read a piece about 20 minutes long. He will be rather a slow speaker, but I think he will get the pronunciation + idiom pretty well. Mr. H. W. B. said a few words in one of our meetings, without previous preparation. He did very well, though I fear he does not study much. But if he continues in the country a year or two longer, I presume he will speak with tolerable accuracy + fluency. [Mr. Dean preached one half day. His Maráthi is really very bad. I do not see as he improves much. I think he does better in conversation than in preaching".

This testimony in regard to Mr. Dean's Maráthi speaking is supportable. I have often heard him address Christian audiences. I think his language is generally understood by our Christian-because of their familiarity with the subjects discussed. But I much doubt whether a pagan audience would patiently listen to his discourse. Mr. Dean's pronunciation is generally correct - his idiom is almost never Maráthi. Hence the unlikelihood of making any considerable impression of the truth.

Mr. Dean is much loved by all his brethren. He is regarded as a man of uncommonly good judgment. He is always ready to engage in any service which is appointed him. He does not seem to be conscious of any special deficiency in his ability to use the language of this people. He every year tours with his family among the people. He usually visits two villages a day, He seems much interested in this work. I am sure that he would be greatly surprised to know that any of his brethren can think that not more than one third of his Maráthi discourses is understood by his pagan hearers. He never raises any question about his knowledge of the language - his abi ty to impress the pagan mind + heart with Christian truth. Evidently he believes his labors here + in the villages very important - very effective, as we judge of efficiency.

I think Mr. Dean can very greatly improve his Maráthi ability. With a good memo + a good ear, he can certainly make his language correct. He has for some reason very much neglected the study of the language. With a good Pandit + application he will be able to remo his many deficiencies. He can never become a really able Maráthi speaker. But he can lea to speak so as to command attention. Mr. D's impediment in speech is undoubtedly an ~~obstacle~~ obstacle to correct + fluent speaking. He does not readily read English. He trips badly in readin Maráthi. But this cannot, one would think, vitiate his syntax.

I have mentioned that we did not attend the meeting at Ahmednagar. I how over communicated to the brethren my views + wishes, particularly, in regard to commen the village work in connection with this station. I felt that we were compelled to take action in this direction by what seemed your wishes. The work has my full approval. The time of entering upon it was the only question. Doubt arose whether we should begin at this time when the necessary outlay of money would cost the Board very much more than in ordinary times and when there is much uncertainty whether Mr. Wood will return. However, what you said in your letter to Mr. Abbott in regard to the village work in this field, indicated, as we believed, your readiness to supply funds for building. and persuaded, that one mission family can very well overtake the work of this place, we made the propositions which were sent to you in the minutes of the meeting. Since then I have had some misgivings in regard to these proposed operations. Mr. Wood's letters make his return to this country a matter of still greater uncertainty. It is the present intention of Mr + Mrs. Dean to visit America in 1867. And so the prospect is that when the houses are prepared, there will be no family to occupy them. Mr. Dean is now endeavoring to procure land for Mission premises in a village about twelve miles from here. The location is a good one. It is near the Krishna river, and in the midst of a dense population. Mr + Mrs. Dean have much satisfaction in the prospect of having a separate field of labor there. They now regard that region as their sphere of toil + prayer, the Mission having assigned them a charge there. Should the Committee supply the funds for which application has been made, Mr. D. will be likely to set about the work of building the necessary houses immediately after the rains. As you will know better than we can Mr. Wood's intentions + prospects in regard to resuming this work, so you will know better than we can how much we need to be reinforced.

Perhaps I ought to speak of myself in this connection in order to indicate properly what is the present strength of this station, + what is our pressing need. My own health is always a matter of a good deal of uncertainty. I have much occasion to thank the Father of mercies & the God of all comfort for the measure of health & strength vouchsafed unto me during the past year. I was enabled to keep at the post of duty & to abide in my work, with only occasional interruptions of a few days. I am grateful for the privilege of working in the gospel — of doing something in the spiritual behalf of this wretched people. I am thankful for having had opportunities of going often in the week among them with the sweet, the loving messages of the gospel of salvation. I grieve — the Master knows I grieve — day & night, for the lack of perceptible fruits of the labors of past years; — and for the deep apathy, the abounding iniquity, of these thirty-five thousand perishing souls in this pagan city — these million & a half of lost men & women & children in the Satara territories.

This station has been put into my charge. The burden of this is not likely to break my back. It will add two persons to my congregation, & so I shall have two catechists & their families instead of one, as heretofore. These persons together with the servants of our household constitute my regular Sabbath congregation. The church is under my care, and the school also. The pupils are mainly the children of christian families. Very little opportunity is had for making the school useful to pagan children. My pagan audiences in the city are always small. Sometimes for the want of even a single hearer we spend the hour in prayer.

Mrs. Munger is doing what she can. What with a sewing school, singing school, Sabbath school, women's prayer & reading meeting, teaching English, visiting soldiers' families, & studying Marathi, & the oversight of her household, she is able to employ all her time & strength, & to afford an example of being diligent in business, fervent in spirit, serving the Lord.

We want more grace — more faith, more love, more power of prayer. We want the Spirit of God. Only He can breathe upon these slain, that they may live. In Him is all our help.

In the work of the Gospel, Very affectionately yours. S. B. Munger.

Rec'd March 22

Ack'd May 12

(Rev [illegible])

Mr. [illegible]

of Mahratta

Village [illegible]

Kindly forward Dr. Park's letter - The envelope is just so much too heavy

Satara, India. April 12. 1865.

Rev. R. Anderson. D.D. Sec. of A.B.C.F.M.

My dear Dr. Anderson. How have you been surprised by the intelligence conveyed to you by the late mails. We were greatly surprised. We had supposed that Mr & Mrs Ballantine would make only a short stay in India, and considering all the circumstances of them both we were inclined to the opinion that they would probably do more efficient service in some other sphere of labor. We were very much surprised & pained to hear of the necessity of their hastening away in the hope of preserving the life of Mrs B. who was a great sufferer and in some danger of becoming permanently diseased, unless she had early relief. Her good father will very much regret this early termination of her missionary life.

We are filled with grief for the loss sustained by the death of our dear brother Chapin. We feel that this is God's doing. He gave, and He has taken. We had scarcely thought of the possibility of such an event. We had supposed that The dear young man would find years of toil & prayer in the work which he had taken in hand. He had the dew of youth upon him. The love of Christ constrained him. The Holy Ghost had made him a Missionary. We had talked & written of his promise of usefulness. We had gratefully, earnestly thanked God for this gift. And then came these tidings - "We are crushed to the earth by the death of our dear Br. Chapin. Young, healthy, strong, he was the one to live to do, but the Master saw him ripe." We were crushed. We wept in silence. What could we say? Just this - "Even so, Father."

We have pondered this dispensation much. We can not think there has been any mistake. Brother Chapin did well to propose to come to India to preach Christ to the perishing. The Committee did well to commission & send him to India on this errand of love. The dear young man did well to begin his work here as soon as he could intelligibly utter the words – Behold the Lamb of God who takes away the sin of the world. He did well to begin his missionary life with the full purpose of his loving heart to live wholly for Christ. The brethren here did well to welcome him with glad & thankful hearts to participation in this good work of the Lord. The beginnings were all well. And who will say the endings are not well? Surely, the loved departed will not say so. He is satisfied. In thy presence is fulness of joy; at thy right hand there are pleasures for evermore. The bereaved & sorrowing widow will not say so – nay, will not think so. We do not intermeddle with either her sorrow or her joy, when we say, by report – she is wonderfully sustained. The brethren of our Mission will not say so. We will say – The ending is well – for the Lord has done it. The work is His. He knows how hard it is for us to spare this loved brother at this time. But the workmen are all His. He will sustain the work in His own way. And I am sure ~~that~~ neither the Committee, nor the churches, will say, that the Master has done otherwise than well in taking our brother Chapin away from the work which he so much desired, and for which he was specially fitted and greatly needed. We will believe then that you will press upon the young men in the churches, to whom is given the great privilege of being ambassadors for Christ, the obligation which this painful dispensation and other similar ones impose upon them to prostrate themselves in the dust and to cry long & earnestly Lord, what wilt thou have me to do? // It will be well if all those disciples of the Master who are directly & specially affected by this providence properly consid

What is the mind of the Lord concerning us personally & individually? Is He [illegible] each. Is He not calling us to greater diligence? More self-sacrifice and self-consecration? Who is doing all he can for this gracious Master?

I suppose you will take an early opportunity to advise the mission as to the ways in which we are to supply the posts vacated by Mr. Ballantine's return to America and by the decease of our dear brother Chapin. I am not well informed as to the nature & extent of the service which the mission had imposed upon Mr. Chapin. I only know that Mr. Barker has a very glowing conception of the promise of that field. I dare say it is promising.

I hope it will be possible for you to send the right kind of a man to Bombay. I should be very sorry to have you abandon that city & give over our interests there to others. I do not know that you have any thought of such a course. We want an able man there. And such a man might find there great opportunity for usefulness. Mr. Hazen is a good man for B. and he would like the work there but he can not be spared from the school, until Mr. Bissell returns. And, besides, Mrs. H. would dislike very much to go to Bombay, and as this dislike results from the fact of her health being greatly impaired by residence there, we can not properly ask Mr. H. to live in Bombay. Mr. Harding would be certain to find a sphere of useful labor in that place and would be likely to succeed with our brother Ramkrishnapant, who is not always the most reasonable man in the world. I do not know how Mr. H. would feel about leaving Sholapoor. He is certainly doing a good work there. I think perhaps Mr. Hazen would consent to go to Sholapoor if he was desired to do so for the purpose of allowing Mr.

Harding
to occupy Bombay. The last Mail brought a letter from Mr. Wood in which he declares himself in the way of being ready to return to India whenever the Committee may desire. Perhaps he may be available for the supply of either Bombay, or Sholapoor, in case Mr. Harding is wanted for B. I do not speak of myself in reference to Bombay, because I do not think myself the best man for that place. I have no hope that I could get on well with the native pastor there. Any brother can do better than I can the duties which the different stations of the Mission will properly expect of the Missionary in Bombay. I shall obey the pleasure of the Committee and the Mission, but desire to be allowed to remain here in Satara, in the conviction that the little strength that remains to me for the work of the Master can be expended here more advantageously than elsewhere.

I should be very sorry that any changes should interfere with the proposed village work here. We had hoped to receive an appropriation for the erection of the necessary buildings before this time. Mr. Dean has secured deeds for the land upon which to build in a village twelve miles distant, and Mr. Chapman, the Collector, has kindly paid the Mission the sum which we gave in payment for the land.

Health — We are usually well, saving much discomfort from an unusually severe hot season. We are about to resort to the Hills and abide in tents.

With our united Christian regards to your family, and all our friends in the Missionary House, I am ever very affectionately Yours.

S. B. Munger.

Dr. Anderson. Boston. Massachusetts. U. S. America.

Rec'd May 27.
Ans. Feb 10/64

Satara, August 31. 1865.

Rev. R. Anderson. D.D. Sec. of A.B.C.F.M.

My dear Dr. Anderson. It is now some months since I wrote you. The fact is that I have not had any thing of particular importance to communicate, and writing is now more of a burden to me than it was once.

I thank you very much for the copy of your book, which you kindly forwarded to me. It came to hand only two days ago. I have not yet done more than to open it — but some one sent me a review of the work by Dr. Peabody, which prepared me to read it with great interest. I did not indeed need any other incitement than the fact that you had written it in the interest of the Board.

We feel very sorry for the providence which deprives us of the labors of our brother & sister Ballantine. They have been faithful, diligent & earnest workers in the cause of our Master & the Board. They need respite & rest. They are much worn with toil & care — and the health of both is impaired. I am sure you will all be glad to see them, and will gladly welcome them to all the health of body, soul & spirit which your happy New England homes & climate can supply. Because of the great expense we regret the necessity of their going via the Red Sea & Mediteranean.

We hope you will send back to us the Bissells & the Barkers, as soon as they have well accomplished the objects of their return to America. However much their work is needed by the Mission, it is undoubtedly best for us and for them, that they do not come back until they are duly prepared. Perhaps if Mr. Bissell was worked less at home, he would be sooner ready for work here. I was surprised the other day to hear of Mr. Fairbanks failing health. Perhaps I had reason to anticipate such a fact. I did not think him wise & prudent in making a change to the Mahábalishwar Hills in the cold season and then bringing up his work in the hot season. I do not think it safe for missionaries to expose themselves to the grilling climate of our April + May by living in Tents. The village work which makes it necessary for the missionary to be absent from home for days together, should be done in the other months. If in any case we must neglect our work in the remote villages in the proper season for doing it, then we must pass it by in the hot months. I think Mr. F. made a serious mistake in this matter. I understand he is now thinking of going to the Nilgheri or the Pulney Hills for a change. I mention this intimation for the purpose of saying that I should not approve of any such proposal. I am not prepared to say that such a change would not promise more benefit than a residence at these hills near to us here at Satara, but I do not hesitate to say that in my opinion such benefit would be only partial + temporary - and so it would be altogether preferable to go at once to America, as this would be the final issue of the matter. I hope we shall be able to persuade Mr. F. to spend the hot season at Mahabalishwar, and then go to Bombay for the rains + the cold season; and then he may know whether he must return to America. His family need this change for the hot weather.

You will see the action of the Mission in regard to Mr. Dean's ability to speak the Marathi Language. That action is not, as I think, all that circumstances would hav justified - but I have no farther responsibility in the matter. I have incurred th odium of the whole Tribe of Amos. I do not regret giving you the information which my communication supplied. You laid upon me the duty. And indeed the Committee has something more than a right to know the fact which my letter communicated. Mr. + Mrs. Dean were greatly disturbe by your letter. I dare say they will reply. Mr. D. thinks that nine-tenths of his Maráthi talk + teaching has been understood for the past eight years.

I had some concern that the Mission in dealing with this subject should do me no injustice. You will not get the views of individuals from the Mission action. Mr. Hazen wrote me. "I presume you will see the minute about Br. Dean. As presiding officer I was not called on to vote. I was not altogether satisfied with it - but that which F. + B. could agree with A. upon, + which Harding could vote for, it was useless for me to oppose. The examination fully confirmed your statements. In one respect the Minute goes farther than you. It speaks of "prominent defects in pronunciation + idiom". Scarcely one of the many sentences given him to render into Maráthi was rendered correctly. How a man can set aside all grammar in the presence of other Missionaries, + yet be "generally understood" while speaking to heathens, I leave to those to explain who think so. The decision was arrived at in view of the "testimony" of Mr. Jacob + Mr A. that they had heard him speak to villagers + had been surprised at the ease + intelligibleness with which he spoke. — Well I hope good will come of it. The contrast between D. + Bruce in examination was marked."

Mr Harding wrote me - "The resolution regarding Br. D. was the most difficult thing. His examination was strangely deficient, in part I suppose because of their embarrassment + anxiety. The Resolution is carefully worded + I felt that I would conscienciously vote for it. You had the most unpleasant part of this work to do, but it was a duty that you were obliged to perform - and I do not think that Every member of the Mission blames you unless it be Mr. D. + Mr. A."

It will now remain with you, my dear Dr. A., to make this action of the Mission accomplish the end at which it aims. If Mr. D. can be induced to apply himself to the study of the grammar of the Marathi language, and the careful perusal of native writings, he will be able to remedy his deficiencies. If he can not study & read, then his improvement will be small.

I am sorry that we have very little prospect of being able to prosecute with any proper efficiency the village work at present. I hoped that Mr. Wood would come here on his arrival and would give to this work the energies of his reinvigorated health & strength. I supposed that his interest in this station & in the prosecution of the work here upon which we must mainly rely for realizing your expectations and so for making sure the continuance of our labors here, was of such a nature that he would feel impatient to be engaged again in these labors, and that he could hardly be convinced of its being his duty to deny himself the happiness of resuming his missionary life at this place. In these circumstances, and, inasmuch as the Mission had at their late meeting expressed a wish that I would consent to go to Bombay, I made the question of my duty in this regard a matter of sober & prayerful consideration. I had in mind, as the Mission did also, the fact that you had expressed the opinion that there should not be three missionaries at the present time at this station. Mr. Ballantine, writing me in July, proposed this question—"How would you & Mrs. M. like Bombay as a station. She could find an open door there to labor." With these facts before my mind, I decided that in case the Mission had any special need of my services in Bombay, aside from preaching the gospel, then I would be subject to the wishes of the Mission in regard to going to B.

I accordingly addressed a letter to the Mission & made this proposal. I sent the communication to Mr. Ballantine who with Mr Fairbank had just at that time gone to Bombay by the advice of Dr. Leith. Mr. Wood had then just arrived. Mr. B. without remarking upon my proposition, inserted a resolution proposing that Mr. & Mrs. Wood proceed to Ahmednagar, and occupy the house which was about to be vacated by Mr. B's family - that they remain there until the Bissells return to India, and that Mrs W. have charge of Mrs B's school for [illegible] girls. Mr. Wood at once acceded to this proposition. Mr. W. without knowing the opinion of the Mission, wrote to me as follows - "After he - Mr. B - gets away — we shall most likely go to Nagar, and from your letter to the brethren and the expressions of both Br. B. and Br. Fairbank, we shall probably remain there a year. I leave my Satara home as I do no other place in this world — but if the plain indications of God's providence are as they at present seem to be, that we go to Nagar, I am content. I go cheerfully." I can not tell you how much this readiness to leave the village-work here has surprised me. He can go cheerfully, despite all you have said about the necessity of prosecuting this work, as a condition for the continuance of this station - all the interest he has expressed in the prosecution of this work - and all the assurances that I have repeatedly made of my most cordial approval of the work and of regret that I have not health & strength for it. I must say that this cheerfulness in going away from these labors in the villages in the vicinity of Satara has to my mind a most painful foreboding. I am disappointed. My heart faints within me. Does Mr. W. shrink from the burden of toil and self denial which this work imposes? Why is he in such haste to decide as to what are the plain indications of God's providence? The brethren have said in regard to Mr. B's

Resolution - Let this matter of location stand over to the Annual Meeting, and they have expressed a decided disapproval of the school being put in charge of Mr Wood. Probably it was this matter of the School which so swayed the mind of Mr. W. Whatever the Mission may decide regarding the location of Mr. W., the fact seems clearly indicated that he does not strongly incline to the work of preaching Christ from village to village. Perhaps I have misjudged. May it be so.

The opinion which Mr. H. W. Ballantine expressed, as reported in your late letter. regarding the cause of a lack of success in our work here, is probably in good part deserving of consideration. He was of course indebted for that opinion to Mr. R. V. Modak, the pastor of our Church in Bombay. It has a smack of the non-caste. Our catechists are of the Mahár caste. Two of them are poor readers, and one is a miserably bad speaker. We would not employ him, only that he belongs to a village near this, and has the confidence of all the Mahars in this region. This is Mr. Hirobá. He has a large family. One of his sons is with Mr. Harding. Raghobá is a brother of the old deacon at Ahmednagar, Bhágobá Pawár. He has a pretty good knowledge of Christian truth - can talk very glib, and be quite eloquent in his way. He is now getting old. Rávají came to Satara with me as my butler in 1855. He was baptized in childhood in the Church Mission. He was a heathen in word & deed. He came into the church in November of that year, and since that time he has been under the teaching & discipline of the Mission-work at this station. He is uncommonly well prepared for the labors of the catechist. He is able in setting forth & defending the truth. He is familiar with the Scriptures and readily turns up the passages which support his positions. He has been a great help to me in the ministry of the Word. He has never been a paid scholar.

These are the only men who are now employed by us as catechists. Only Ravaji is in my charge. They are supposed to go every day except the Sabbath among the people and to read + speak the words of this salvation as they find opportunity. At our prayer-meeting on Monday afternoon they report the labors of the preceding week. It can not be questioned that these men are doing good. There work is worth all that it costs. We feel assured that were they better educated, better disciplined by the experiences of grace, and more imbued with the love of the Saviour and the power of the Holy Spirit, their labors would be more abundant and more efficient.

Mr. Hari Rámchandra did not achieve much good in Satara. He believed it to be his special mission here to assert his prerogative to get water with his own hands where the most favored castes get their water. The consequence was that he was hated, reviled, threatened. The cause of the Saviour suffered immensely. He would live in the city, and in a quarter which no one could visit without exposing himself to the contumely of the infuriated populace. The consequence was the Nicodemuses kept aloof. Few visited him for inquiry.

The conduct of Mr. R.V. Modak was very unlike this. He was affable, courteous. He did not trespass upon the prejudices of the people. He did not insist upon having all that he might lawfully claim. He sought a place of habitation where the young men could visit him without observation. Many resorted there to inquire + discuss. He made many friends here. His labors were useful. There were many blossoms, but he was not permitted to stay + see them ripen into fruit. He had influence upon the lads + young men in the schools. Our Mahár catechists can not gain an influence in this direction.

It is a mistake to suppose that our labors here in the city are chiefly with Brahmans and people of the educated + higher classes. All castes + all classes come into my congregations. My Tuesday and Thursday's meetings are open for debate, and sometimes the Chapel is well filled with people. The Brahmans are certainly the most forward for debate - but they are by no means the only debaters. Truth + falsehood are here turned over + over and presented in every possible shape. Here we see exhibited all the aspects of skepticism + infidelity. Hinduism is seldom strenuously advocated, - in the place of it we are confronted by the fancies and absurdities of pantheism; deism and atheism. But the great subject of dispute is Christianity - the Sonship and Godship of Jesus Christ, and his work of redeeming + saving sinners. We can not think this labor is lost. Seed is sown. It is in the keeping of Him who says - My word shall not return unto me void, but it shall accomplish that which I please.

I would not have you think that I am anxious to go to Bombay. I consent to go only with great reluctance, because you think there should not be two missionaries in Satara. Mr. Dean hopes to occupy his house in Bhiwndy by the next rains. It is possible Mrs. Munger's health would be improved by the climate of the coast. It is suffering a good deal just now. Any how let me not be in the way of the man who will give himself, body, soul and spirit to the village-work in this field.

Mrs. Munger unites with me in loving remembrance to yourself and family and all our friends at the Missionary House.

Very affectionately yours. S. B. Munger.

Satara, Aug. 31. 1865.
Rec'd. Nov. 2
S. B. Munger

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Satara, December 23, 1865.

Rev. R. Anderson D.D., Secretary of A.B.C.F.M.

My dear Dr. Anderson: We have just now had tidings of the death of our dear Br. Ballantine. We feared this event, and yet we hoped that our gracious Lord would hear our prayers & spare the good man, & in due time send him back here to the work which he loved so much, & in which he has been, for thirty years, an uncommonly successful laborer. But such were not the thoughts of the loving Master. He has dismissed him from this service, and taken him up into the abode of purity & love. We must not complain. We will praise God for the graces bestowed upon our brother. Mr. Ballantine was a good missionary. He has impressed the seal of his consecration & fidelity to our blessed Saviour upon all our work. He rests from his labors, and his works follow him. He cannot be forgotten in our mission-field. He will live in the fondest regards of very many. We mourn our loss; we rejoice in his gain. His life of toil & prayer, and his sleep in Jesus in the depths of the Ocean, shall be an argument with us for fidelity to our missionary obligations. Are there no young men in the Churches who will come to occupy the places of our sainted brethren, Chapin & Ballantine? Will none heed the interrogation of the Captain of salvation — Whom shall I send, and who will go for us?

We attended the meeting of the Mission at Ahmednugar this year. The pleasure we had in meeting with the brethren & sisters, and in conference & prayer with them, was more than a compensation for all the discomforts & fatigues of the journey thither; and yet when we reach

26. Mrs Wilder & family are with us on their way to the Hills. Smooth a ride. He is very well.!!
Kindly send the Jewelry to Mr Ward.

ed home again we found ourselves so thoroughly tired + used up that we thought we could never again undertake the journey. Our pleasure was abridged by the absence of our dear brother + sister Ballantine. And now we are pained with the thought that we shall never more meet them in this mission-work. Their work here is done, and well done. Others will come in their place—but none can be more faithful. I found the schools in the charge of Mr + Mrs. Hazen in a prosperous condition. I was particularly well pleased with the examination of the young men of the Theological Class. The one thing specially wanted in the way of preparation for their destined work is the out-pouring of the Spirit.

You will learn from the minutes of the meeting that the Mission have voted to locate me in Bombay. The proposition was made by myself. Several of the brethren expressed the earnest wish that I should go there at this time, and it was the opinion of the Mission that, when Mr. Bissell shall come back, Mr. Wood should come here, and that then I should go to Bombay. In these circumstances I came to think that I had better make the change at the present time. Other things corresponding, my choice would be to abide in this place so long as I have strength for the work of the Lord in this land. There is work here in Satara for any two missionaries—and I believe that so far as I have any particular fitness for labor among this people it adapts me to the work which I find here. We have not labored in vain, though we have reported few results. Changes in the sentiments + feelings of the people, as the result of preaching the gospel in this city, are in progress. The opposition to christian truth has been formidable. Satara is a strong-hold of Brahmanism. I cannot suppose that you can fully appreciate the reluctance which I feel to leaving this work to which I have given myself during my residence in this place. I can not think that it will adequately sustained when I am gone. But because I can not go from village to village in the way of preaching Christ, — and because two missionaries must not reside at Satara, I must leave this work. I certainly do find it very trying. It seems like a blighting of years of toil & prayer. And, besides, this reluctance is increased by the fact that we are to leave a quiet & sequestered residence, and a climate more congenial than is commonly found in India, and go into a city where noise & turmoil abound day & night, and where, in the rainy season, the humidity, the oppressive heat, and the stenches are something horrible. I must confess that I have a dread of these things. But we shall go willingly, because it seems to be the appointment of our loving Father. We expect to find much to do, and we intend to do what we can.

You will allow me to set up a plea for this station. The work here can not be carried forward with any proper efficiency unless very much more labor is bestowed. Perhaps you may know Mr. Dean's plans. I do not definitely. I suppose he intends to go to America with his family within two or three years. He is not likely to make much impression upon the people about Bhuinj before he will go. Must that field lie fallow while he is away? I certainly hope it will not. Who then shall cultivate it? Another missionary will be greatly needed here. Some months ago you wrote to the Mission in reference to finding a place for Mr. Abbott, on the supposition that Mrs A. could not live at Rahuri. You suggested that possibly Mr. A & family might like to come here. I do not know how he would like the idea of changing his field of labor for Satara. I think the family would very much prefer a residence here. It is known to us all that they very much dislike living where they are. I say nothing about the reasons. Mr A. like most husbands & fathers is very subservient to the wishes of his wife & children. The consequence is that he is often in sore trouble & perplexities. He is evidently fond of his work and is, I think, well adapted to that work. Probably he is very much more useful in that field than he could be here at present. And he is needed there. He could not be well spared. His peculiarities have made him altogether desirable for those churches which are supervised by him. And could he & his family have the undisputed control of the house in Ahmednagar in which the children were born, then he would be happy in his work. But because the interests of the Mission will not admit of their having such control they are all incensed against those who do not accede to their wishes. I say this advisedly & sorrowfully. I dare not say what I know in regard to this matter. The prosperity of our Mission demands that these vexations should be brought to an end.

We were greatly interested in the accounts we have read of the meeting of the Board at Chicago. Verily the Good Shepherd and Head of the Church was with you. A blessing will surely follow those seasons of conference & prayer.

Mrs. Munger unites with me in kindest regards to your dear family & yourself and all our fellow-workers in the Missionary House. Let me beg that you do not send Mr. Bissell back here alone — by all means send with them one missionary & his wife. Surely they can be found.

Very affectionately yours. S.B. Munger

Dr. Anderson, Boston, Massachusetts.

Satara, Dec. 22, 186

Rec'd Feb. 9. 1866.

Ans'd Feb. 20

Bombay. March 12. 1866.

Rev. R. Anderson. D.D. Sec. of A.B.C.F.M.

My dear Dr. Anderson. We had the pleasure of receiving, by the last mail, your letter of January 8. We thank you for it. We praise God for the goodness shown you and your dear family and the Church, in preserving your life and strength of body & mind for almost seventy years. Length of days and health, with grace vouchsafed to devote all to the glory of God in the work of evangelizing the nations of the earth, are the richest blessings which God bestows upon His people. You have enjoyed these blessings in a remarkable measure. Your labors, for the past fifty years, in behalf of the gospel in pagan lands have been many & arduous. The fruits of them will continue to be reaped in years to come for the glory of the Redeemer and the benefit of multitudes. Grace & Wisdom have been given you and your co-workers so to shape the Christian institutions and evangelizing agencies which have been set forward in the Missions of the Board, under your advice, instruction and watch, that your successor will find the care & labor of their supervision much more pleasant. We are glad that there is really so little necessity because of impaired ability for your laying down the burdens & responsibilities of office — and we rejoice in the hope that many years may be added to your earthly life and so that Mr. Clark and the Committee may yet for a good while to come have the benefit of your experience and counsels. We shall pray for this.

We welcome Dr. Clark to the place appointed him by the Board. We suppose he is the best man that can be found in all the land for this work. We shall pray that he may use this office well and may purchase to himself a good degree and great boldness in the faith which is in Christ Jesus. I was yesterday reading a sermon of Dr. Allen of Bowdoin College. He says— "It seems to be the purpose of God to accomplish all his great designs on the earth in such a manner, by the efforts of individual christians, as to combine the perfection of their own character with the enlargement of his holy Kingdom. This is the honor, to which we are all invited, to toil for God, and at the same ~~time~~ moment to rise in resemblance to him and in preparation for the immortal bliss of his presence in heaven." So may it be with our brother Clark and with all those with whom he shall hold correspondence in this work of Missions, and he & they will see the cause of their Redeemer spreading & triumphing.

Our hearts have been made very sad by intelligence of your bereavement. We weep with the deeply afflicted husband & children, and parents & brothers & sister. We rejoice in the gain of the loved departed. We shall not say how much we loved this your precious child. We love to think of her as having gained all that for which she hungered & thirsted. She is henceforth with the Saviour. She is like the Saviour. She sees the King in his beauty. You will find comfort in thinking of her unspeakable gain— in praising the Saviour for the grace which made her meet for the glory & blessedness which is now her portion.

We have now been two months in Bombay. We find the change very great. It has thus far proved beneficial to us both. The most trying part of the year is before us. At Satara we had a refuge from the severe heat of April and May near at hand. We could leave our home in our bullock carriage at 5 p.m. and breakfast next morning at our Mission house on the Hills. But it is not an easy matter to visit the Hills from this place. Many persons go there from Bombay, but they have more funds than missionaries. However when the occasion is urgent we can find means. I much regret that I am not likely to find a congregation to which I may preach Christ on the Sabbath. It may appear strange to you that there should be any difficulty of this kind in a city of 800,000 people. But so far as I can learn the heathen here are never addressed within doors. They will not go into a chapel or preaching place and listen to the words of a preacher. We have no difficulty in getting an audience in the streets. The disadvantages of preaching in the highways are many. I find it a more laborious operation than formerly. And I cannot be satisfied with this manner of setting forth the truth on the Sabbath. Until now I have attended the services in the Chapel where Mr. R. V. Modak preaches. His congregation is made up with converts & the children & friends of converts. Hindus, Parsis, and Mohammedans are never seen there. And yet outside the chapel, we stand upon the steps and address all these classes of people. I must have a sabbath congregation. I must have reading, & singing, & praying, & preaching.

Mr. Modak, the pastor of the church here, has been for some time asking the Mission to build a house for the use of the pastor. His wish is that it should be built upon the Mission premises here in Byculla. Mr. Harding built a small chapel & school here. It is located upon the S.E. corner of our compound. It fronts the road and the south side abuts the town-

In the rear of this chapel & contiguous to it is the house occupied by D. J. the deacon of the church & the catechist. Now Mr. Modak's wish is to build the pastor's house upon the chapel by carrying its walls one story higher, and in the same manner building over D. J.'s apartments. This subject has been before the Mission and has been in some shape referred to the Committee. However as no decision has been gained, and as Mr. R. V. M. is urgent to know what the Mission will do, I am bringing the subject up again by circular. Mr. Modak's family has suffered very much by sickness since we came to Bombay. It is impossible for him to get a house in any healthy location for the sum allowed him. The consequence is that he has rented a house in Poona to which he moves his family for the rains. This state of things ought not to continue. A question arises here — Do the purposes of the Mission in regard to Bombay make it specially important that there should be a native pastor over the church here? If we must have such a pastor here then we must try to make him contented & happy. He must feel that we are concerned for the welfare of himself & family. Mr. Modak would very much like to labour in the Deccan. He came here as he believed by the special call of the providence & church of God. He would like a similar call to labor in his native climate. He is an able man — a good preacher. I am profited by his ministry. His church has greatly changed since he came here. They can not properly appreciate his talents. He is useful in connection with the work of the Bible & the Tract Society.

Mrs. Munger unites with me in kindest regards to your family, yourself & fellow laborers. Very affectionately yours. S. B. Munger

Rev. R. Anderson, D.D. Boston, Massachusetts, U.S.A.

Can you kindly send me two or three copies of your book on the Sandwich Islands? — Dr. Wilson allowed Dr. Livingstone to take the copy which in our distribution fell to him. I would like to to have Mr. Thomas Graham have a copy. He is always do us favors. You will recollect him as our Printer — and the lad to whom Gordon Hall gave his watch.

Bombay, March 13. 1866.

Rec'd May 1.

Ack^d May 10th

Personal

Mission } Extracts 10 cop^s
~~Ahmednuggur~~ sent –

Names at Bombay to
Pastor,

Pub^d. And.

Mission to [illegible] Osser. p.

Bombay March 27. 1866.

Rev. R. Anderson, D.D. Sec. of the A. B. C. F. M.

My dear Dr. Anderson: In writing to you by last Mail I adverted to the proposition I had made to the Mission in regard to providing a dwelling house for the native pastor in this place. I have now to report that all the brethren approve of providing such a house; but they are opposed to locating it upon the Mission premises here in Byculla. It is now suggested that we convert the Foundery into a dwelling house by erecting an additional story and making necessary changes. This building is near the Chapel and is so situated that in order to preserve ourselves from molestation we must withhold this Foundery when we dispose of the other buildings belonging to the Press & old Chapel. The additional story will very much improve the salubrity of the habitation. Mr. R. V. Modak is not well pleased with this location. The neighborhood is undesirable. However the decision of the Mission adverse to the place preferred by him, may dispose him to favor the location now proposed. It is wise to remove as far as possible all occasion of friction between the native pastor & the missionary.

Mr. & Mrs. Abbott and their two youngest children are now with us. As indicative of a state of mind & heart which is to be very much deplored, I mention the fact that they passed the night at Ahmednagar at the Travellers Bungalow, and did not call upon any of the families there. I pity Mr. A. with all my heart — but I can not avoid the feeling that he is in the wrong. He does not withstand the misconceptions of Mrs. A. He seems to approve — and so bad feelings and dislikes are multiplied and strengthened. It can not be right to go on so. It would be a great loss to have Mr. A. leave the Rahuri district. He is much interested in his work there and he is evidently much liked. It would be long before any other missionary, coming in his place, would be able to command the influence & the opportunity for usefulness which he now has. He has gained these by ways peculiar to himself & by ways common to all his brethren. I am sure he would leave Rahuri only with the greatest reluctance. I certainly should be very sorry to have Mr. A. go from Rahuri — and yet I must say that there seems to be a necessity of this kind. There is no prospect that the family will consent to be quiet unless they can occupy "our house" whenever they please. They will not refrain from censuring the motives & conduct of all who for any reason stand in the way of their gratifying their wishes & purposes in this regard. I have written these things only because the Prudential Committee should know them.

Dr. Wilson, Mr. Stearns and some other friends of our late dear Br. Ballantine are taking measures to raise funds in aid of the beloved & afflicted family. A meeting is appointed this afternoon to forward this object. I know you will appreciate this kindness. Mr. B. was greatly respected as a faithful, laborious missionary. Our sister Graves has departed to the better land. She was full of years. Like as a shock of corn cometh in in his season, so she has come to the grave in this pagan land. You will recollect that she has not been out of India since she came back here with the reinforcement of 1834. What a proof of the salubrity of the Hill-climate. Did you see in Calcutta Dr. Mullens? You know who he is. He is now here. He on Monday evening entertained Young Bombay with an account of Young Bengal. He held forth Jesus Christ most eloquently. He is on his way home to take up his appointment as Secretary of the London Missionary Society. Our united love to you all.

Affectionately yours. S. B. Munger

Bombay March 27. 1866
Rec'd May 10.
Ack.d May 20

Rel. Ch.
Home at Bombay
Mr. & Mrs. Abbott
Help for Mrs. Ballantine

Bombay, July 20. 1866.

Rev. N. G. Clark. Sec. of A. B. C. F. M.

Boston. Massachusetts.

My dear Brother. Your letter of May 10. came duly to hand. We are very sorry that our brother Bissell + family failed to find an opportunity to return to us when they were ready + wishing to come. We need them for our work. We are quite too few for the work which we have in hand. And we are likely to be fewer. Mr. Fairbank + family will go to the Pulneys about the close of the year. Mr. Dean is in a feeble state of health. He will require to visit America before long — perhaps soon. Mr. Harding + family ought to go to America for a change within two years. It will not be safe to stay longer. We hope it will please God to prosper your endeavors to find men + women for the reinforcement of our Mission. His grace must prepare them and then they will heed your calls. Certainly we very much need additional laborers. And other fields need them. There is therefore pressing need of a Missionary revival in the churches.

Our Mission is now holding a meeting at Ahmednagar. It is now our rainy season, and I am at home because I did not think it prudent to expose myself to the changes which are incident to a journey to that place. You will learn from the minutes of that meeting that Mr. R. V. Modak has asked to be allowed to go + reside in the Deccan. The health of his family has been so severely tried tried here that he felt himself compelled to make this request. And since preferring this request it has pleased our Heavenly Father to take from them a lovely daughter of 15 years. We have good hope for the precious child. She came into the Church when about 12 years old. And so it is that these parents, during a residence in Bombay of seven years, have been bereaved of six children. They are greatly afflicted by the death of this daughter. The painful event occurred five days after the marriage of the oldest daughter to the Rev. Mr Costa who is pastor of a Canarese Church at Dharwar. He belongs to the German Mission, and was educated in Germany. These parents have now with them two sons & a daughter.

You suggest the question whether it is necessary to retain the large Mission House. In my opinion it is necessary. I suppose this is the mind of all the Mission. Perhaps the House might have been sold two years ago for Rs 60.000. I do not know. Then men in Bombay were money-mad. Men made fortunes in six months who began with empty pockets. Now the reflux wave is rolling over this city. The men of crores then are now minus crores. We now rent two apartments on the floor of the house for Rs. 65 per month. We rent the old shop of the Press for Rs 200 a month. We intend to dispose of this property when a favorable opportunity offers. The taxes upon the Mission premises here in Byculla are heavy. You will find a statement of them in the Estimates for 1867. I do not know of any way to remedy this state of things unless it is by getting greater results for our labors here. We do not seem to be accomplishing much. The word is earnestly preached - but it does not appear to make much impression. The adversaries are many.

With assurances of kindest regards to all your fellow laborers in the Missionary House, I remain Faithfully Yours

S. B. Munger.

Bombay, July 20. 1866.
Rec'd Sept. 5.
[illegible]

Bombay Aug. 21. 1866.

Rev. N. G. Clark. Sec. of A. B. C. F. M.

Boston. Mass.

My dear Brother: There was some action taken by the Mission at their late meeting regarding which I take this opportunity to express my views.

1st. The School for Catechists. I think it very desirable to obviate the occasion for the residence of two Missionaries at Ahmednagar. Hitherto while the work connected with education has created a demand for two men in that place, there has actually been opportunity in the business of preaching the gospel for only one missionary & one native pastor. There are only two congregations gathered within doors on the Sabbath in that city. No missionary will feel that he is doing much in the way of successfully preaching Christ, who is obliged to rely for opportunities of preaching upon such audiences as he can find upon the streets. This work he may do during the week but he will want a congregation in the house on the Sabbath. And so it happens at this time, at Ahmednagar, there is a waste of one preacher every Sabbath day; and so it has been for years, while each church has its native pastor. Mr. Ballantine was accustomed to preach in the a. m. for one pastor, and in the p. m. for the other. And this waste is multiplied by the fact of there being more than one missionary living at that place. This is plainly an evil which ought to be avoided, especially at a time when, as now, there is a pressing demand for missionaries to supervise our village work. It is therefore a wise & economical measure to bring the School for Catechists in connection with the C. V. E. Society.

We have need, in addition to this measure to dispose of the Girls' school. This should be taken away from Ahmednagar. The best interests of the school will be promoted by removing it. It is not well to have it in the neighborhood of the Boys' school. Mischief will be, as it repeatedly has been, the consequence. No arrangements that we can make in Ahmednagar will prevent the occurrences of shameful wickedness. If there any special advantages in keeping up a large school, then the school might be in charge of the missionary at Rāhuri. The lady could have the supervision, and the missionary would not need to be scarcely at all hindered in his work in the villages of that district. The market in R. would supply all that the girls would require for food, and they might be trained to cook & wash for themselves. By an arrangement of this kind, taken in connection with that proposed for the Boys' school, there will be no occasion for locating more than one missionary in Ahmednagar. He could very well do what would be required of him in connection with the catechists' school, and instruct the students who are preparing for the ministry. And he could withal superintend the village work in the neighborhood.

It is only by arrangements of these kinds that we can do away with the necessity of continuing to occupy the House & compound in which Mr. Ballantine lived. It seems to me very desirable that the Mission should give up that place. Forty-eight rupees per month is a large sum to pay mainly for the purpose of supplying a school-room & habitations for the girls. And there are additional expenses pertaining to the occupation of ~~the~~ those premises which we certainly ought to be rid of. There are some 25 native houses in that compound for which no rent is paid & the repairs of which are made at the Mission expense. These houses are occupied, for the most part, by persons who have no other relation to us than that of being members of the church. I have these facts from Mr. Wood who has the charge of this compound & who is now with me. Probably it would be impossible to say just how this state of things has come about.

2, Allowances. While I remained in the Deccan I found my allowances equal to my wants. I think that Mr. Hazen & Mr. Abbott require more than they now receive. The expense of feeding & clothing their children must exceed the sums allowed them for this purpose. I think that 15 rupees a month is a liberal allowance for children under ten years of age. It is to be understood that I have no experience.

I did not propose any change in the allowances for Bombay. In the Estimates for 1867 I put down Rs 150 for salary and 35 for conveyance. We could live on these allowances in 1867 as we are doing in 1866. I will state a few facts by means of which the Committee will be able to judge whether there is proper occasion for increasing the allowances here. The expense of provisions for our table for the past month, July, was 70 rupees. This sum includes oil & wood. We were alone - we had no company stopping with us. Add now for servants 16 + 12 + 9 + 3 = 40 Rs. This sum includes our washing. We have then for the objects mentioned Rs 110. There remain for our clothing, table & bed, &c. linen, books, periodicals, and alms, 40 rupees a month or 480 a year. It may be interesting to know the difference in expense between Satara & Bombay. In July 1865 in Satara our Bread cost us Rs. 4. Here the last month its cost was 7¼. In S. Milk & Butter was Rs. 7. Here 13½. Meat in S. was 7½ - here 13½. There wood was 4 Rs - here 7¾.

The proposed allowance for conveyance includes, I suppose, the tax for Horse & carriage and so the difference between the present allowance & that proposed is only about 10 rupees a month. I would say 45 instead of 50 rupees.

In a communication which I addressed to the Mission at the time of the late meeting I expressed the hope that they would be able within two years to send Mr. Hazen to Bombay, and stated that only the crippled state of the Mission induced me to think of holding on here for so long a time. Since coming to this place my strength has very much declined. I do not think that my health has suffered in any wise by the change. In some respects it has improved; and yet I find myself unable to endure the amount of fatigue which I could undergo in the Deccan. The climate here is greatly enervating and it has so affected my nervous system as to incapacitate me in great measure for the proper performance of my duties. I feel that I can as little satisfy the Mission as myself in the work which is appointed me. The work which falls to the missionary of our Society in Bombay is one of much importance. He should attend all the meetings of the Committees of the Bible & the Tract Societies— He should perform the duties assigned him in the business of revising Scriptures, Books & Tracts. The Dnyanodaya should be edited here. And the Mission have often work in the press which needs to be supervised here. There is the care of the church of the native congregation which, in the absence of a pastor, imposes a no small burden. And the 416.000 people of Bombay have claims upon us, in common with the other Missionaries & Christians here, for the knowledge of salvation by Jesus Christ. There is a large & most promising field of labor for your missionary. I speak of retiring from this work not because I am tired of it. No, never can I tire of telling the story of the cross,— of preaching Christ crucified for sin. Evermore will my heart praise God for the privilege of preaching the gospel of Christ, for so many years, in this pagan land. I speak of leaving this work, because of a feeling of increasing infirmity and so of insufficiency for the work. But inasmuch as there is ~~not~~ a pressing call for laborers here, and none of the young men in the churches at home seem ready to say, "here are we, send us," I may not be wrong in supposing that I do not, at this time, stand in the way of other & abler men. I will therefore do what I can day by day, and will pray the Lord of the harvest to give you the men of his own choice for this good work.

With our kindest regards to your associates in the Missionary House, I remain,

ever Very affectionately, yours S. B. Munger.

Bombay, Aug.
Rec'd Oct. 12.
Extracts
One man for [illegible]
Correspond

Bombay May 22 1868

Rev. N. G. Clark, D. D. Secretary of A. B. C. F. M.

Boston. Massachusetts.

My dear Brother: I owe you an apology for my great neglect in writing. Writing is a business of so much difficulty with me that I do as little of it as I can, and as I am obliged to do all my writing by daylight my very limited correspondence is sometimes burdensome.

My work here in Bombay is of so miscellaneous a nature that I find it difficult to bring it into the shape of a report. Indeed many things which must be done cannot be reported. Being called to serve on the Committees of the Bible & the Tract Societies, I feel it to be obligatory to show all fidelity, as these duties pertain directly to the Kingdom of our Lord. This remark is specially applicable to revisions of the Scriptures & Tracts. The revision of the books of the New Testament with a view to a Reference Testament, which our Mission has been getting out, has occupied much time on the part of some of the Committee to whom this work was assigned. The revision of the Old & New Testaments, in the Marathi language, is about to be undertaken by the Committee of the Bombay Auxiliary Society. It is of very great importance that our Mission shall be efficiently represented in this Committee in Bombay. Mr. Hazen is the man for this work. He is the man of our Mission for Bombay. He has special fitness for the work of the several Committees which should be represented by our Mission. He likes this work. I hope he may find it convenient & agreeable to come here when we shall vacate the Mission house. I should be sorry to have any o-rangement be the occasion of the return of Mr. Harding before his health is properly recruited. I trust he is already profiting by his native climate. The pastor of the second Church in Ahmednagar is now here & I have made over to him the charge of our Church in Bombay. He is here to make trial of what is said to be a cure for leprosy. We think he will be benefitted. The success of this remedy in several cases encourages hope.

There is great opportunity for street preaching in Bombay. It is not certainly the best way of bringing the gospel before the minds of men. But it is the only way by which we can gain access to the masses of the people. The people of Bombay are peculiarly averse to coming into our chapels to hear preaching; and the liberties which they take with the preachers outside make it a matter of painful certainty that the facts presented make little impression upon the mind. And so the fruits of these labors afford little satisfaction. However we do not remit our endeavors to persuade men to be reconciled to God.

The matter of self support—or of giving a tenth of income—has not made much progress among our christians in Bombay. The whole practice of the mission has been so entirely adverse to this idea that it is hard to make them believe it to be a duty to defray the expenses of educating their children and of their social & christian improvement. They must be educated into this idea both by teaching & practice. It is well to lay upon them the obligation and to enforce the practice. But how can we do it? How can we oblige our christians to do what they can in the business of self-support? How can we equalize this subject? The giving of one tenth of income is a light tax upon some - and a very heavy tax upon others. A native brother here was urging upon the Mission the necessity of their increasing his pay. His pay was increased. At the late Meeting of the Mission he pledged him to give a tenth. That was generous - noble. Who knows? That one tenth is just the increase of his pay - and he has been paying debts in addition. My catechist has a pay of 60 Rs a month. The Mission vote to pay the pastor of the 2nd Ch. in Ahmednagar on his coming here 100 Rs. Their families are about the same. Is the giving of a tenth an equal burden? Our Christians must learn that giving is more blessed than receiving - it is easier to equalize privilege than duty.

There is one subject which I will propose for your consideration - it is that of the Dnyanoday - Rise of Knowledge. It is now in the 27th volume. It is a Bi-Monthly of 16 pp each no. The paper is given by the Bombay Aux. Tract Society. We pay for printing 720 copies 33 Rs a no - 66 Rs a month. We pay for editing 100 Rs a month. The subscription price is Rs 1.8 - one & a half Rs. Some 100 copies go to subscribers. But not more than two thirds of sub. every pay anything. It goes without expense to all persons in Mission employ. My idea has long been adverse to this manner of using mission funds. It has been a very useful publication. It may yet be useful. But it should be made to pay itself. Who can so well pay for it as they who are in Mission service? I would put all books into the same category - they who have books should pay for them. We have trained our people to habits of extravagance and carelessness. The process of reeducating will be difficult.

We have had much pleasure in entertaining Mr. & Mrs. Robie for some two weeks. They were so tired of their long passage and the long absence of loved faces & loved work, that we did not dare attempt to persuade them to take our places in the mission house, and to make their abode here in the midst of these strange scenes & strange speech. They went from Bombay yesterday & will remain in Calcutta some weeks. Mr. R. was much pleased with Bombay and would like to abide here for the Lord's work - if he could put back the sun-dial of Edward Robie 15 degrees. His voyage maugre all its unpleasantnesses has done him much good. He regretted much that he could not see the brethren in the Deccan - but the heat there at this season of the year is something dreadful.

We had letters by the mail of yesterday from Mrs. Ballantine & we regret to learn by intelligence communicated by you the unlikelihood of the return of Mr. Barker. It seems strange that he should be so much disconcerted by an event so likely to occur. But the word saith - Cease ye from man, whose breath is in his nostrils - for wherein is he to be accounted of? We must fall back upon God for help. He will not disappoint us. Mr. Wells is mistaken. There is an experience better for him in the Maratha work than any he can find in Dundee. Mr. & Mrs Atkinson are acquiring it. Come when he may, he will be obliged to get this - the sooner he has it the better. He is losing much.

The Lord will remember us. He will not forget his work. We must pray more. We want men & women for this work. We will wait on the Lord.

Very affectionately Yours

S. B. Munger.

Rec'd July 8.

Bombay May 22. 1868.

The Prudential Committee of the A.B.C.F.M.

Boston. Massachusetts.

My dear Brethren: It will be 34 years in September since I began my *missionary* life in the service of the Board; and I now write to ask your permission to retire from this service. *Having* respect *simply* to *my* own inclinations and the condition of these pagan millions I should continue to preach among them the *glorious* gospel of the blessed God, and only leave this work at the call of the Master *to go* up into the mansions of blessedness. It is more natural for the *missionary* to *go* up into the Home of Jesus, with the message of *pardoning* love upon his lips and the sweat of toil upon his brow, than to return, for any cause, to the land of his birth. I am not unmindful of my increasing infirmities of body & mind. They abridge my fitness for work – but half a life is of some account in this work, in the absence of the youth of manly strength & energy who refuse to engage in this work. But I *may* not choose *my* lot. The providence of God seems to be sending me out of the *country*. The health of Mrs. Munger has been *greatly* impaired *by* the climate, and there is danger of its giving away *entirely* under the experiences of another hot-season. In these circumstances I am constrained to request you to sanction our return to the United States in the *early* part of 1869.

With affectionate regards, in which Mrs M. unites.

I remain yours in the work of the Gospel.

S. B. Munger.

Bombay, May 22. 1868.

Rec'd July 8.

Ans'd July 14

449

Boston Highlands

Boston Feby 7th 1869

My dear Dr. Peck

I deeply regret that
I shall not be able to attend the
meeting [illegible] [illegible]
[illegible]. I should like to meet
Mr Holcombe again before he leaves
the country. Will you please
remember me kindly & affectionately
m, & also to Mrs H, who, however,
have never met. Tell them
my prayers shall follow them to
their far off field of labor, that
d make them the honored
struments of bringing many souls

the knowledge of the truth,
Hoping the dear Lord will
with you at the meeting to night
& with Christian love
I am, my dear Sir
Very Respectfully Yours,
Sarah L. Munger,

Mrs. Sarah T. Munger

Boston Feb. 4. 1869.

Rec'd Feb. 5.

Bombay, Sept, 20. 1870.

Rev. N. G. Clark,

Dear Sir,

You will I know be glad to learn of our safe, and exceedingly pleasant arrival at Bombay, on the 16th of this month. Never did land look pleasanter to my eyes, than the shores of India, as we drew near to harbor. Br. Harding had been telegraphed from Aden, and the news of our coming had been faithfully disseminated, among Christian friends, both native and foreign. The first to greet us on our arrival, were two native Christians, Vishnupunt, and Shahurao, who came off in a boat to the steamer at the earliest opportunity. What could have been more delightful than to be thus welcomed to India? Br. Harding and Henry Ballantine were not long behind them. We have been most kindly and cordially received on all sides, indeed we have been quite overwhelmed with notes of welcome from the brethren, and calls from friends here at Bombay. We hope to see Ahmednuggur, where we take up our abode for the present, in a week or two; arrangements have been made for us to go into the house formerly occupied by Mr. Ballantine. Yet I hope that the time spent here at Bombay will not be lost time for me, so far as study is concerned, for Shahurao has promised to give me lessons in Marathi. Of course my greatest wish, as it is that of every new missionary, is for an untied tongue! As we shall be unable to attend the meeting of the Board at Brooklyn, which I feel sure will be large and enthusiastic, we are glad that our arrival here was at such a time as to allow us to attend the Annual meeting of the Mission at Ahmednuggur; a Board meeting, that is, on a reduced scale. After that, we hope to settle down to good hard continuous study, as before then we shall be unable to do. I wrote to Dr. Wood, at his request, concerning our passage, and send the letter open to the Missionary House; so if you wish to know how it fared with us on the voyage, I refer you to that letter. One thing I will mention, as it afforded me pleasure, and I know will you. On the steamer which brought us to Alexandria, was an English gentleman returning to Ceylon; his name was McCready; I think from his conversation, he must have been a Collector. We were talking one evening about Ceylon, and he spoke of the missionaries there; saying that in his opinion they had done no good at all, unless perhaps some had been accomplished by the Roman Catholics, who learned the language of the people, and mingled with them, as other missionaries did not. I asked him if he knew anything of the American Mission at Jaffna; he said he did, although Jaffna was out of his district. He spoke of our missionaries there in the highest possible terms, and said that they had done a great deal especially in the way of education, and were known to be efficient men. He was familiar with the name of Father Spaulding, and some of the other missionaries, and mentioned the new enterprise in which Mr. Sanders is so much engaged, with apparent interest. He gave it as his opinion that the American Mission in Ceylon was one of the best institutions in India. I can hardly think that the man said all this just because he knew I was an American, though I doubt if he appreciated the real value of missionary labor. !

Mrs. Park joins with me in regards to yourself and wife; we hope your health is fully restored, and will last many years. We trust that we are not forgotten when you pray for your missionary friends & co-laborers—

Sincerely Yours,

Chas. W. Park.

Rec'd Nov. 14.
Ans'd Dec

Ahmednuggur, India, Nov. 4. 1870.

Dear Dr. Clark,

We have now got settled down in our Indian home, new to me, but to my wife the old home of her childhood. I say we are settled, and yet not completely, for we have not yet received our furniture, etc. wh. we sent out from Boston by ship; but the vessel has arrived at Bombay, and we look for our goods in a few days. I think there are one or two things, which it is highly desirable that a new missionary should learn; for if he does not, he may give himself and those around him a great deal of annoyance. One of these is the lesson of patience. That is needful indeed anywhere. But here it seems to be specially needful. We had bought some household articles at in Bombay, which before we left there, had been sent up here, so that we might receive them soon after our arrival. We ourselves arrived here, and then commenced the process of waiting. Day after day passed, and those things did not come. We could not go to housekeeping without there, and until we could go to housekeeping, we could do nothing. Of course we were well provided for at Bro. Bissell's, but yet it was most vexatious to be thus victimized by Oriental shiftlessness. "Let patience have her perfect work" was quoted in my hearing a great many times. The conclusion seemed to be, that my impatient spirit needed a little discipline, and I am sure I got it! Having got fairly installed in our new quarters, the brethren began to come in from their fields to attend the Annual mission meeting. If it is well for a man to bear the yoke in his youth, I should also judge it to be well for a young missionary to commence his experience of missionary life, by attending a mission meeting; he would certainly see the darkest side, and probably get all his romantic notions of missionary operations, if he was so unfortunate as to have cherished any, most thoroughly dissipated. It is inevitable that the dark side of missionary experience, the hindrances, the difficulties, the unfaithfulness of those helpers and Christians who have shown themselves unfaithful, should be most prominently brought into view at one of these meetings. Those are the very subjects that the missionaries need each others counsel upon. I had endeavored to ~~have a~~ impress upon my own mind, previously, the fact that the life of a missionary is exceedingly difficult; that the obstacles which oppose him are numerous and trying; but I think in the first few days of this mission meeting, the lesson was driven home, as it never could have been by my own reading and meditation on the subject; and I suppose when I get really into the work, the same lesson will be repeated, even much more forcibly. I was not disappointed, however; although at first it seemed as if all the native churches needed a wholesale discipline, and all the helpers were unfaithful, and as if no progress at all was observable, I do not think I was at all disheartened. I came out expecting difficulties, though I did not know precisely what they would be, or how they would look. The first impression, thus, was not remarkably favorable; but it was not long before brighter glimpses appeared; the brethren in their conversation mentioned worthy men, faithful laborers, began to talk of the signs of encouragement which here and there were visible among the people; and most of all, the purpose of the missionaries ~~to~~ push on the movement towards the independence of the native churches, and the willingness of the native brethren, for the most part, to help it along, was very cheering. Some days the detail of business, in which I had no interest, because I knew nothing of what it was all about, grew tedious; but on the whole, the meetings have been very enjoyable, and to me very profitable. We could not but enjoy the being together for so long a time, the many seasons of prayer which we had together, and the social intercourse, from day to day. Therefore can I give it as my own conviction that he who begins missionary life by attending a mission meeting, begins it well. An effect was made upon me, I think, which I hope will be very permanent. In the midst of all the difficulties by which I could see the missionaries were surrounded, the necessity of the help of God, as our only help, and our sufficient help, was brought before my mind very vividly. And I felt as if I could go on and labor cheerfully and joyfully, trusting in that aid. I think the effect on all the brethren was the same. These difficulties, which, so far as I can judge, are just now very numerous, ~~and~~ as well as diverse in their character, will be but blessings if they send us more constantly and fervently in prayer to God.

On the whole I am glad to have the meetings over, because now I hope to be able to go to work at the language, as of course I could not while so much was going on in which I felt an interest. We look forward to much happiness here at Ningpo, if our lives are spared. The natural surroundings are beautiful, to one of antiquarian tastes, there is much that is attractive, and not a little to gratify a man's scientific tastes, if they have been developed at all by previous study: more than all, there is here an ample opportunity for work, when once the language shall have been learned. If we cannot be happy here, with these surroundings and in this work, I think we should be miserable anywhere. I can only hope that these feelings will always continue, and that our joy here, in doing what we believe to be the work of the Lord, shall be an ever increasing joy.

Mrs. Park joins with me in kind remembrances to yourself & Mrs. Clark. We regret to hear that your health is not fully restored. I remember some most excellent advice that you have given me in regard to my health; I trust that the fact of your giving it away, does not prevent you from using it yourself. We hope and pray for your complete restoration.

Sincerely Yours,

Chas. W. Park.

Rec'd Dec. 16.

Ans'd Dec. 17.

Ahmednuggur, India, Mar. 14. 1871.

My dear Dr. Clark,

Many thanks for your letter of Dec. 22, '70 which came duly to hand Feb. 13. Knowing how busy you would necessarily be, for some time after your return from your Pacific trip, and that your health was hardly confirmed, I had not expected with any confidence, an answer from you, at any rate so soon, and therefore was the more pleased at receiving it. — I hear now, with sorrow, that you are not well yet; but I hope you will get much benefit from visiting Turkey. We all wish you could extend your Eastern tour as far as India; yet we hope ~~yo~~ our turn will come ere long, as indeed we have had intimations that it will. — Although my ignorance of the language has proved thus far a necessary barrier to any direct vernacular work, still I have not been destitute of employment. There are here at Nuggur, many natives who can speak English; they are mostly high caste men employed in various capacities under Government. Several of them attended our English services, held on two successive Sabbath evenings during the October mission meeting. It occurred to me that I might preach to them. I spoke to Ramkrishnapunt, who approved heartily of the plan, and has helped me in carrying it out. The same thing was tried two or three years ago, and Sabbath evening lectures were given regularly for quite a length of time, by Bros. Bissell and ~~Harding~~ Hazen; Harding gave one. But I think that was the only effort of the kind that has ever been made here, certainly for some time. At Ramkrishnapunt's suggestion, I gave a few lectures on the "Necessity of a Divine Revelation": The audiences numbered from thirty to fifty. Then they also wanted some lectures on secular subjects. I commenced lecturing on the "history and institutions of America", and have not yet completed the course. These lectures are given on week day evenings; the others on Sabbath evenings. Having finished the lectures on the Divine Revelation, I have taken up other subjects, and driven them home as well as I knew how. I propose now to take some practical subjects, upon which I can found direct appeals to the consciences of those who hear; not that I have not attempted this before; not that I mean to give up presenting the strong *arguments* for Christianity; but that I desire to mingle the argumentative with the direct *evangelistic* mode of preaching. After all, I believe it is the simple power of the Gospel on their hearts, and not the intellectual force of logic, on their heads, that must be chiefly relied upon; at the same time, the logic is useful in its place. The secular lectures act as a *bait* for the others; I have much larger audiences, frequently over a hundred, to hear me when I lecture on America. The building of the Government High School has been placed at my disposal for the secular lectures, on condition, that I would not defile it by lecturing on religion. Please to take notice, that this High School is supported by a *Christian* (?) Government. My religious lectures are therefore given in one of our Mission Chapels. But in my other lectures, delivered in the School-house, I continue to inculcate lessons of what I consider sound Christian *morality*, and my audience like it. Now in this effort, I must with some encouragement. The men to whom I speak are interested in hearing me; I am getting acquainted with many of them. Two of them come to call on us most every week. They appear to be glad to have me lecture on religious subjects, although they do not express so much interest in them, as in my other lectures. It may be chiefly to hear English spoken that they come; yet it is not altogether that, as I think I have very good reason to believe. In preparing myself for these lectures, I am careful~~ly~~ to employ no time which I ought to, or could devote to the study of the Marathi language. Only once have I studied my lecture during the day, and that was under peculiar circumstances. So I cannot feel that I am taking time from more important and more pressing duties; and I hope to continue presenting Christian truth to these men, so long as I possibly can. I don't think they would come to hear preaching in their own language; but they will, when the language used is English. But I do not try to carry on a regular religious service; my religious lectures are opened and closed with prayer; but I take no text, formally, and have no singing. But if there is an opportunity for me here to do such sort of work, much more is it the case in Bombay. English speaking natives abound there. In 1869, 800 natives applied for for matriculation at the Bombay University; in 1870, ~~800~~ 900. These men, in order to pass their examinations, must know English. And from their number are chosen the teachers of the Gov't schools, and the men to fill all the high positions under Government. It seems thus very important that they should be reached by the Gospel. Probably the *large majority* either know nothing, almost, of what is contained in the Bible, or have only a most distorted and incorrect notion of it, and its religion — such a notion, as we might suppose that Rev. O. B. Frothingham, or Rev. John Weiss would give to an inquirer. That amounts to saying, that they practically know nothing, or next to nothing of the Gospel, and its claims upon them. A fortnight ago, more or less, Bro. Bissell and I were talking this subject over, and we arrived at certain conclusions which straightway we tried to embody in practical shape. We prepared a letter, of which I enclose a copy to you, and sent it round to all the brethren for approval. Most of the brethren were strongly in favor of our sending the letter to Prof. Seelye, as proposed; two hesitated. One of those two thought the statements in the letter were a little too strongly put; but the majority of the brethren find no fault on that score. But we did not send the letter, on account of the opposition of the two referred to. We hope to talk the matter over at our July meeting. The letter sufficiently explains itself. I want to ask two or three questions — (1) Will the Prudential Committee approve of taking any steps in this direction? (2) How do you think the proposal would strike Prof. Seelye himself? (3) We proposed to send a copy of the letter to the Prud. Com. at the same time that we sent the letter itself to Prof. S.; would the Committee prefer to have no other letter sent than the one to them, which after approval, they could forward to Prof. S? — And finally, do you recommend to us to persevere in this, or to drop the whole thing at once? I hope you will _destroy_ the enclosed copy of our letter to Prof. S. We have other copies, if we shall need them — If you can spare me a few moments some day to answer these questions as briefly as you like, both Bro. Bissell & myself will be much obliged to you — I remain, Sincerely yours, Chas. W. Park.

We would like to get your answer _before_ the July meeting.

Ahmednuggur, Mar. 14, 1871.

Rev. C. W. Park

Ahmednuggur, India.
Apr. 7. 1871.
Rec'd May 19.

y dear Mr. Chapin. Ans'd May 20.'71

Things are run-
ng regularly with me now, so far as
m able to judge; I write now, to
k you to send me a few of the smaller
blications, wh. I see spoken of
n time to time in the papers.
would like the Address of
r. Winthrop, delivered at Plymouth
st Dec - wh. I see has been published,
so a tract, published by the Cong.
blishing Society, entitled the "Church
lity of the Pilgrims the Polity of the
w Testament" - (You see I want
Pilgrimize and Congregationalize
dia) Please send these with the next
~~that~~ comes this way - in which
may be room for so much lite
rature - I will also thank you
send me by mail, at once, via
uthampton, two or three specimen
ies (different numbers - since Jan 1)
very Saturday - and when the
act Society - begin the publication

of their new illustrated religious pa
I would like one or two copies of
of the English ~~publication~~ copies -
them also via Southampton.

I think of nothing more at pres

I remain,

Sincerely yours,

Chas. W. Park

Mr. C. N. Chapin.

Ahmednuggur, India, Sept. 8. 1871.

My dear Dr. Clark—

Your very kind letter, from Antioch, of May 26th, reached me on the 22nd of August. I have a little in my mind which I would like to say in reply to that letter, and a few additional things to touch upon besides. Your opinion in regard to our calling Prof. J. H. Seelye is just what I thought it would be; I knew that you would approve of the measure — in itself considered. And in regard to the man, we had felt here, that the matter of getting him — or rather of *not* getting him, would not admit of much doubt; still we thought it might be well to make the attempt; we have however waited — partly for your reply to my letter, and partly that we might consider, more thoroughly and carefully, the subject in its bearings, and prepare a letter, which should represent the difficulties and discouragements in the way of such an enterprise, more faithfully, than the first one which was written; it was thought by some of the brethren that the impression given in that letter was too favorable; owing probably to the fact, that I, who wrote the letter, was an "interested party", and also did not know so thoroughly as the older brethren, the exact state of the case. The matter was canvassed at our July meeting, and Bro. Harding and myself were appointed a committee to draft a second letter, which I presume we shall attend to next month, when he comes up to our October meeting.

I beg leave to be allowed to disabuse your mind of one impression which my letter appears to have given you - that is, that I am working too hard. I am afraid I am not working hard enough; certainly I know I am not doing the work of more than one man, and not a very big man at that. You will be glad to hear, that my health has not been so good for several years, as it has been during the year I have been in India. In this matter I certainly have much to be thankful for. The climate seems to agree with me; it is probable, however, that the second year may prove a severer test than the first.

I have of course, devoted most of my strength to the acquisition of the language; and at our July meeting I was examined, and to my great satisfaction "passed"; then, to my very small satisfaction, was assigned to the Ahmednuggur station. I presume you will have been made aware, before this reaches you, of the paper presented by Bro. Atkinson and myself relative to the occupation of a new station. This paper has been laid over until the October meeting for definite consideration, and although the new station may not be occupied at once, we yet hope that the mission will at least be able to take certain steps looking towards such a movement, and so to arrange the mission forces, as will make the proposed enlargement as easy and natural as possible. I need not now say anything about our reasons and desires in presenting this paper, as the document will I think, sufficiently explain itself. My chief object in alluding to the matter at all, was to speak of a tour made by Bro. Atkinson and myself, with a view of spying out the country and gaining such knowledge as would help us in determining where the new station should be placed. (You are aware of the fact that a large tract of country in the central part of the Deccan, is not under English rule; but a native family of princes, once subject to the Great Moguls of Delhi, still hold the reins of government. This territory is commonly known as the "Mogulai"; the ruling prince is called the "Nizam", although that is not of course his full title. His capital is at Haidarabad. Leaving Ahmednuggur, and traveling a little south of east, ~~and~~ one would cross the boundary between the Mogulai and the English territory in about 14 miles. But the line is exceedingly crooked, so that if the traveler pursues a course a little north of east, he could go probably 60 or 70 miles before entering the Nizams dominions. The rulers of this region being Musalman, there is a little doubt as to how Christian missionaries would be received and treated; yet the prime minister, Sir Salar Jung (the present Nizam being a very young boy) is said to be a very enlightened as well as an able ruler, and a man of liberal views. He favors educative, and has assisted with grants of land, Rev. Narayan Sheshadri, one of the Free Scotch Church native missionaries, who has been pushing forward educational efforts in the Moghulai. Whether missionaries who make it their chief work to preach Christianity would be as well received (and we don't want any grants of land — at least we don't *ask* for any) I do not know. But it may be worth the trial. It was into the Moghulai, therefore, that Bro. Atkinson and I turned. Our objective point was Bid, (a word which should be pronounced *much* like our word *beard*.) A large place 70 or more miles east of Ahmednuggur. We traveled on horseback, and a couple of camels carried our baggage and servants. We were accompanied by Bhiwaji, a member of the theological class, and a most earnest and excellent Christian — as well as a very effective preacher. We had already taken a shorter tour of six days, into the region to the eastward — partly to see the country and preach, and partly to find out how we could travel to the best advantage, and what we most needed to carry with us. It was an-ing this little preparatory tour that I first opened my mouth to speak Marathi in public. You may be sure that I was glad to make even a feeble beginning, of what I hope will be my life-long work of preaching Christ to this people.— We did not take any tents with us, as is the custom when out on tours, chiefly because, it being the rainy season, we might get caught in ~~the~~ a shower some night, and suffer much inconvenience; it is also probable that it is rather cheaper to go without, and when two men go alone, they can stop in the native "rest-houses" as we did, without much discomfort; besides, even if there were discomfort, a missionary ought to be the last one to think of it. In all, we were out about 18 days. Usually we could not go more than about 15 miles a day, though towards the last we went nearly twice that distance ~~for~~ on each of several days. Spending the larger part of every day (except the Sundays) in the saddle, and the nights in these "rest-houses" (choudis the people call them) which are entirely destitute of all the comforts and conveniences of life, except such as we had with us, we of course found fatiguing; much of the time living on the coarse bread which the Hindus eat—nothing but flour and water—though perhaps not so agreeable to the palate of the epicure, we yet found useful for the body of the missionary; and although we got tired, yet we found that it did us good to be out so constantly as we were obliged to be, in the open air. Only once were we troubled by the rain. Several little showers fell while we were traveling, and once we got soaked through—but I am happy to state that we got dry again, and that with neither difficulty nor danger. On the whole, we enjoyed our trips very much, and felt benefited by them; and my wife tells me that my health improved during my absence, as certainly it ought to have done, as I was obliged to walk more than I am here at home.) We left our families together, here at our house in Ahmednuggur; and when we got back, learned to our horror that a thief tried to get in one night, but made too much noise and was thus discovered and driven away, but unfortunately not caught. The early rains having failed, some distress among the poorer people has been the result, and thefts have increased.

(As to the results of our tour to Bid, I would) merely say, that we preached as we had opportunity in the villages, ~~and~~ sold books and distributed tracts so far as possible. We found Bid to be a large place of nearly 30,000 inhabitants; one fourth being Musalmans. Of course Musalman influence is very strong there, and there might be difficulty if missionaries went there to live, especially at first. But that was the case here at Ahmednuggur in the early years of the mission here, and I do not see as it is any reason for not making the effort to preach the gospel. In our street preaching at Bid, we found no trouble in getting an audience, because of the novelty of the thing; some listened well; but there was no little unfriendliness manifested, by some, especially by the Musalmans. Such hoots and yells as the crowd sent after us, as we were leaving the spot of the afternoon preaching, I have seldom heard. Bhiwaji says the boys threw small stones at him, while he was preaching and we were not in sight; and that some of the Musalmans told him, angrily, that they did not want to hear such doctrines in the Moglai, and that, if he wished to preach such, he might go back to English territory. On the other hand, although we only staid there one whole day, (and a part of two others) several people came to the choudi where we were to talk and to get books, especially one of the Musselman crowd that had hooted us in the afternoon; he, however, was quite a gentleman, and had not joined in making the noise; as we were riding out of the town, to come away, and passed by one of the places where there had been preaching, some of the people called out to us not to leave. We were also treated very politely by certain of the government officials; still, that might wear off, when our character as preachers was more fully known. But in the _villages_ to which we went, we were uniformly treated well. In case the new station is ~~once~~ taken whether Bid, or some other Mogulai town should be selected for the purpose, or whether we should enter the Mogulai at all, are questions on which there is much doubt, and much to be said on both sides. Bid is what we should call a shire-town — the capital of one of the districts into which the Nizam's dominions are divided. This ~~also~~ gives the place additional importance. There are many Brahmans there, and the place has no little importance, likewise as a commercial centre - though not so much as many other towns in the English territory. I have more to write about the English speaking Brahmans here, which must go over to another time. We shall think of our friends at home as enjoying soon the meeting at Salem. I wish we could step in, and help enjoy the occasion - but then we have fruitful sources of pleasure among ourselves, of which you in America are deprived! You frequently have kindly cautioned me in regard to my health: might I be allowed to send back from ~~[illegible]~~ India the echo of your words - and to beg that you yourself will do as little as possible? I hope to hear soon of your complete restoration to health & strength. Pray for us that we may be blessed in our work, and have the direction of the Master in regard to our new station.

Believe me - Sincerely yours,

Chas. W. Park.

Ahmednagar, Sep. [illegible]
Rec'd Nov. 8.

Sholapur, India, Nov. 22. 1871.

My dear Dr. Clark.

Before this reaches you, you will have heard of the recent action of our Mission, in accordance with which, Bro. Atkinson and myself have been placed at Sholapur. The Mission did not feel able, at ~~the~~ present, ~~time~~ to undertake a new station; accordingly, they gave to us the charge of the newest field now in the hands of the Mission; a field in which comparatively little missionary work has been done, inasmuch as it has been occupied but about 10 years, and which presents such unlimited opportunities for all sorts of missionary labor. I need not say that we rejoice in the prospect before us, and enter upon our work here with no little enthusiasm. I only wish that there were three of us here, instead of two. The city itself is so large, + the ~~large~~ and important places near at hand, * and accessible by rail are so numerous, and the totally unworked region near us (within a few miles) is so large, that two men, while of course better

would be wants
able than our, to meet the demands of the field, are yet, and must be, unequal to the demands which are made upon them here. All we can do is, to labor as much as we can, and then leave undone many things, in many places, as important as that which we may be able to do in other places. // I have it in mind to prepare "an appeal" on behalf of Sholapur, to write a letter, that is, setting forth the exigencies and nature of the work in this city and in this section of the country, incorporating into it what I can of interest regarding the people and the land among whom and in which we seek to work, telling something of their religious and intellectual condition, of their languages and history, and then — in case this is not too large a plan for one letter, # I propose to send the letter to you, to be forwarded to any candidate for missionary work whom you may have in mind, or to any suitable person of your acquaintance whom you may think ought to be a candidate. Shall I do this? It has seemed to me, that an appeal of this definite nature, representing the wants, not of the work as

a whole, nor of a Mission in general, but of one particular district in that mission, might have more force than a general appeal, to enter the missionary work - and for this reason - that it would be definite, and present some one particular cause, to the interest and sympathy of whoever might receive it. Therefore if you think best, I will prepare such a letter as I have indicated; that three men are needed here, is I think sufficiently evident; but with the present force of the Mission, the brethren hardly feel able to assign more than two to the pressing and growing work in this region. // Sholapur as you know, is situated quite near the southwestern border of the Mogulai; a vast tract in Central India, embracing over 80,000 square miles, under the rule of a line of Musalman princes, known as the Nizams, having their capital at Haidarabad. The present Nizam is a boy of only four or five years of age; the virtual ruler of the country is the Prime Minister, Sir Salar Jung, who is an exceedingly intelligent and enlightened man, ~~even if~~ he is a Musalman.

Yet it is a matter of doubt whether the Nizam's Government would be friendly to missionary operations within its borders; probably, at any rate, if we sought to occupy a station in the Mogulai, we might experience some difficulty in getting permission to build a house for the missionary's residence. But living as we do on English soil, I imagine that we can make tours into the Nizam's country, as extensively as we please, without any particular difficulty. It is my hope, at any rate, to try the experiment; and I was sent here, with the understanding that I was to work in the Mogulai as much as possible. It is a section of country which has been thus far almost wholly unvisited by missionaries. But now Mr. Narayan Sheshadri, of the Scotch Free Church, is working away in the northern part, and I have heard that some Church missionaries, from the Eastern coast, are working up towards Haidarabad from that direction. In former years Mr. Munger and Dr. Allen ~~have~~ preached in some of the towns situated in that part of the Mogulai bordering on the Bombay Presidency; but no definite action, so far as I know, has ever been taken by our mission, towards carrying on a permanent work ~~there~~ there. I suppose the attitude of the Nizam's Government towards Christianity, and the fanatical spirit of the Musalman population, found in all the larger towns of the Mogulai, have, up to this time, deterred the missionaries from prosecuting their labors in the Nizam's state. The last Nizam, who died I think in 1869, was a genuine Musalman, a hater of all progress and enlightenment. Since his death, Sir Salar Jung's policy has been constantly liberal and progressive. Haidarabad is soon to be connected by rail with Bombay. The road, which is to form a junction with the railway running from Bombay, through Poona and Sholapur to Madras, is now in process of construction. Education is being pushed forward. There are already 72 Government schools, situated in 55 of the larger towns of the Mogulai; in the Haidarabad school, during the year 1869-70, the average daily attendance was 457. Of these, 64 received an English education. I need hardly say that government education in the Moghulai is vastly inferior to that which can be got in the English Government schools in India; yet it is a gratifying sign of progress that the Nizam's Government has commenced, even in a small way to provide for the intellectual wants of its subjects; and other signs of progress are not wanting, in the present condition of the Moghulai. Under these circumstances, it certainly appears very desirable, that a strong effort should be made to enter this region, hitherto practically unentered, with the Gospel. When many changes are taking place in the administration of the Government, and in the views of the influential men, it seems well to endeavor to bring about a change in the matter of religious toleration, and if possible, to secure from the Nizam's Government some sort of a recognition of the right of Christianity to exist within the limits of its territory. If missionary operations should be vigorously conducted in the Moghulai, the voice of the Government would, ere long, be almost certainly heard on one side or the other.

If favorable, we should have occasion to rejoice; and even if unfavorable, I hardly think our efforts ought to be suspended; if we wait for the governments of the world to become friendly to Christianity before the work of preaching the gospel is entered upon, the Millennium will be long delayed; and the Mogulai Government, at the worst, when we consider the fact that English influence is quite strongly felt at Haidarabad, would not be likely to treat missionaries and Christians with any greater severity, than the Turkish Government treats our brethren who live under its sway. If we wish to work upon the Mogulai from some point outside, Sholapur is the place to start from. From here the roads which enter the Mogulai, diverge; and in a short time, the new railway will bring Haidarabad and Sholapur quite close together. I hope, therefore, that there will be, for some time to come, a mission force here, sufficiently large to render work in the Mogulai not only possible, but as easy of accomplishment, so far as the necessary men are concerned, as it certainly is desirable.

"But besides the wide regions of the Nizam, where no Christian work is regularly done, there is also another region to the South of us, equally destitute, and I imagine equally inviting to the missionary. A few miles south of Sholapur Marathi ceases to be the language of the people, and Canarese takes its place. This is a language entirely distinct from the Marathi. It belongs to an entirely different stock. The characters in which it is written are utterly different from the Marathi characters. I do not know how many people use this tongue; it is, however, the vernacular of nearly half the people of Sholapur, although Marathi is generally understood here; and it is spoken over a very large tract of country south of here. Therefore, all missionary operations south of Sholapur, are impossibilities, so far as we are concerned at present. Marathi is not only not spoken, it is not even understood, in villages fifteen or twenty miles from this city. Yet ~~this~~ the region I am speaking of is unoccupied; missionaries of the London Society are at work south west of us; but if we go directly south, or south east, I believe we shall trespass on nobody, and find a large Canarese speaking population. The precise direction and distance of the nearest station of the London Missionary Society I ~~don't~~ do not know, But I have the impression that between us and them there is a region large enough for us both, while, as I have said, to the southeast, there are no missionaries until we reach the limits of the Tamil speaking people. If now, we could only have a third man at Sholapur, to learn Canarese, and work upon the population south of us, it would be ~~very fine~~ an excellent thing. Such a man would also be very useful here, when he could not be out in the districts, as a Canarese preacher in the city. Is there not some man at home, waiting for an invitation to Sholapur? I wish I could sound a "bugle-call" that would reach the ears of such a man, and bring him to the front. If the Lord would but raise up another Col. Davis for us, who would come himself, and bring a few comrades with him, I am sure places could be found for all. If there is any place in the Marathi Mission, that presents great and important opportunities for missionary work, and which therefore ought to be strongly manned, I believe it is Sholap~~ur~~oor. I think, ~~that~~ taking into consideration the distance of other missionary stations, there is a larger unworked field accessible from Sholap~~ur~~oor, than from any other one of our mission stations in this part of India.

"Just on the point, as I am, of commencing my missionary work here, I am cherishing certain hopes, and forming certain plans of labor, which, in the one case I trust are not ill founded, and in the other will stand the test of experience. I am confident also that Bro. Atkinson feels as I do, at least essentially, upon these matters. In regard to plans of labor, especially as concerns touring, it seems to me that if we follow the apostolic example a little more closely, and going to the more important places, stay long enough in each one, to produce some impression, ~~that~~ we might hope for larger results than could be obtained if we went from village to village, and spent about two days in each one. Some of the brethren, especially from the Madura Mission, say they are not able to see that the plan I am speaking of is any improvement upon the one which has been in vogue in our Indian missions for some time. I think however, it might reasonably be asked, if it will do no good to stay, for instance, three months in a place, preaching every day, and following up the impression that may be thereby produced, by individual labor, if possible, what good it will probably do to stay there two days - or even a week? / I have recently been studying, more carefully than I have ever done before, the missionary life of Paul; and it has given me the desire to adopt myself, and to see adopted by others, so far as the changed circumstances of our times will permit, the methods of labor which made him, with God's blessing, so successful: ~~and~~ I believe that his success was partly due, to his plan of going, as he did, to important centres, and staying at each one until the Lord had, through him, converted some souls. If we could all adopt, not only Paul's *methods* of labor, but more especially his whole- ~~devotion~~ hearted *devotion* to his Master; what a blessing we might look for." We also hope, ere long, if in any way possible, to have in the city what Judson called a zayat, where one of us, or some of our helpers, can sit during the day, and preach or converse as occasion may arise. But of this more hereafter. A lady sitting near me suggests that I have written altogether too long a letter - pardon it for this once - I hope I am not trespassing on your time & strength - The letter can be read (as it has been written) a little at a time -

"We hope to start next week on a tour to the region north - I am almost impatient for the time, when a more thorough command of the language will enable me to try, as now I cannot do, the plan of touring which I have spoken of. I have a number of large places in my field which will form, I think, good centers for such sort of work.

Bro. Atkinson has not yet arrived. We look for him in about two weeks more. He will occupy the Mission House, and have charge of the station. We shall seek another residence - Knowing your labors, and that your health is not yet thoroughly confirmed - I hesitate to ask for an answer to this letter. I should however like to know what you think of that "appeal" for a third man.

Sincerely yours - Chas. W. Park.

Rec'd Jan. 13, 1872

Ans Feb 1/72

Please excuse want of envelope - I leave

Camp. Barsi. 40 miles N.W. of Sholapur.
Dec. 1. 1871.

My dear Dr. Clark.

My recent letter to you, dated Nov. 22, informed you of our change of location from Ahmednuggur to Sholapur, and made you familiar, to some extent, with our hopes and our plans. We are now dwelling in tents, here at Barsi. one of our large outstations. in fact the only place of any importance, thus far occupied in the Sholapur field, besides the city itself; we have another outstation, but it is a very small and comparatively unimportant place. Barsi, on the contrary, is a large and thriving town, containing a population of some 15,000 people. A large business is done here in cotton; this being the market for all the cotton that is grown in this particular region; the trade in that commodity, which is carried on here, is not much less in amount ~~to that~~ of Sholapur. As we sit in the door of our tent, we can see the long trains of cotton carts, laden to their utmost capacity, as they come slowly in from the region East of us; here the cotton is pressed, and then sent on to Bombay. The town is about 20 miles from the railroad connecting Bombay and Sholapur, and communication between here and the railway is accomplished by means of carts. The road is an excellent one; it was so constructed as to serve both for an ordinary road, and if occasion required, for the bed of a branch railroad - which probably will not be constructed for some time, if at all. Barsi is also the seat of the local court and government offices - the county town - we should call it at home. It will thus be seen that it is an important center of evangelistic operations; and of course it is in this relation that it has the most interest for us. It has been occupied by our Mission at intervals since 1862. We have two good houses here, for our helpers to live in, situated in a very convenient quarter of the town. At one time we had a school here; but it declined by degrees, and gradually died out altogether; the teacher was then told to go to preaching - which he did, and he has been thus employed ever since the school was given up, some months ago. I have heard him speak twice in the streets, and I imagine, from what I could gather, that he is a very good preacher. This man has been here permanently for about a year; we have also another preacher here, a member of our Ahmednuggur Theological class. His name is Bhiwaji; and he is a most whole souled and earnest Christian, as well as an excellent and forcible preacher. This is now the second time he has been stationed at Barsi; he has spent one of his previous vacations in this place; and as it is not the purpose of the Mission to assemble the Theological class next year, his present stay will be much longer than ~~either~~ of his previous seasons of labor ~~have been~~. When he first came here, he met with considerable opposition; he has been stoned while preaching, more than once, and suffered abuse of other kinds. But gradually this opposition wore away, and now, although he has met with a little trouble in preaching quite recently, the people on the whole, especially the men, listen attentively and with apparent interest to what he says. It is principally from the boys, and ~~that~~ only in one quarter of the city, that he now receives any abuse. I was with him last evening, and again this evening, when he preached in the street. This evening I said a few words myself. It is a source of great joy to me to be able to say even a little; I love to bear my witness to the power of the gospel even if it be in language which a Brahman would call contemptible. Yet I think the people understood me tonight, and for some time to come, although striving always to speak as well as possible, I must yet be content with being intelligible. I will let you know from time to time during our tour, how the work progresses – not attempting to write all my present letter at once.

Sat. Dec. 2. We have but a short time since returned from the city, where both Mrs. Park and myself, with our native helpers, have had good opportunities for speaking to the people. Today is bâzâr-day; and the city is full of people who have come in from the villages around, to buy and sell, and get gain. The streets were some of them so crowded with both traders and their merchandise, that we had difficulty in getting through with our tanga, on our way to the Mission houses – About 4 o'clock in the afternoon, Bhiwaji and I took our stand in one of the main streets, near where the buyers and sellers were busy with their traffic – Bhiwaji commenced with reading the account of the raising of Lazarus. An audience gathered quite rapidly; I did not attempt to count them, but I judge that a hundred must have been within the reach of Bhiwaji's voice, during most of the time that he was speaking. For the most part, the attention was good; ~~and~~ but at one time a few captious Brahmans seemed determined to interrupt, and lead Bhiwaji into some sort of a discussion. Yesterday, after our preaching, two or three such men commenced asking questions, with the evident purpose of getting into a debate. The result was a long, noisy and most unprofitable talk, which, if it had any result, ~~was~~ tended to dissipate whatever serious impressions the people who had listened to the preaching might have got. These discussions during the time of preaching seem to me to be very bad indeed. I asked Bhiwaji, after the one which occurred yesterday, if he could not avoid them; today I was pleased to see that he did avoid them, successfully; for when the Brahmans tried to interrupt him, he at first took no notice of them whatever; but when they persisted, shouting out their questions in a loud voice, he told them to talk - but he could not stop to listen, and continued his own earnest address. There was no further interruption at that place. Afterwards he explained, that he did not wish to discuss in the streets, but if any one had any questions to ask, he would gladly talk with ~~them~~ anybody ~~him~~ at his house. During Bhiwaji's speech, I had been thinking that it would be a good thing to speak in several places, if possible, in one afternoon; especially on such days as this, when people from many villages were in the city. Bhiwaji had the same thought; and when I got through my little talk, he turned to me, and asked if we should go somewhere else and preach. I assented, and we went to another part of the bâzâr, and got another, and entirely different audience. We had here the same experience as before with would-be discussers and opponents; but Bhiwaji merely said that he would not discuss when preaching, and all who had questions or difficulties in mind, would be welcome at his house. Two or three who had been prominent in their efforts to interrupt, at once said "Let's go away" and away they went, perhaps a little angry. But it is better that two or three should go away, than that all the effect of the preacher's words should be destroyed, as most likely would be the case, by a noisy squabble over some unimportant and trivial matter, such as these disputers are almost certain to hit upon.

Monday Dec. 4. Yesterday the little handful of Christians here, consisting of the families of our two helpers, two young men whom I am employing as colporteurs, and ourselves, with two of our servants, met together in the afternoon for Divine service. I think no one of our number belongs in Barsi; no one of them was converted here; two or three people from the town came in, and sat through our service, apparently interested; may the time soon come when there shall be here a church of the true God, composed of those who have found the Saviour here! This morning I was up before light, and on my way with Bhiwaji to a village four miles off. We went on horseback. As we entered the village, we saw near the gate, a group of twenty five or thirty men, which increased in size considerably, before we left, seated round a fire. It is getting well into the cold season now, and a fire in the morning, as well as thicker clothing than we have been wearing for some months past, is by no means uncomfortable. We sat down with the men near the fire, and Bhiwaji pulled out a tract, entitled the "True Way," which he proceeded to read and explain; and having done this, he preached at some length, while the men listened with considerable interest. After he had got through, I made a few remarks. Our audience ~~were~~ was very well disposed, and ~~at~~ some members of it, after our preaching, asked a few questions, which showed they had been listening. This lengthened our meeting a little, but when people desire to ask honest and sincere questions, it is a great pleasure to the Christian preacher to have them do so. The people to whom we had been speaking were all, or nearly all Kunabis - that is, cultivators or farmers; a class from among whom, as you know, very few converts have as yet come. They seem hard to move - unimpressable, and apparently care more for their crops than for anything else. Still, I think they usually listen well, when addressed by a missionary - or by a native preacher. Leaving the village, we visited the Mahar wada, as it is called, outside the village, where the Mahars, one class of outcastes, live. The inhabitants of the little hamlet were very easily and quickly collected near a well, under a tree, and listened with much apparent interest while Bhiwaji and I preached to them. This is not the first time that this village has been visited by preachers; Bhiwaji has been there more than once, and the people seem to respect and like him. I can but feel that a few more efforts, well followed up, would produce some result in the way of conversions there. This afternoon, we have preached in the city of Barsi, as usual, in two different places. As we expect to remain here for some time, I thought it would be well for me to have a teacher, in order to continue the systematic study of the language. I have accordingly engaged the services of a Brahman from the city, who has been with me for an hour today, and who will, I think, give me much help in perfecting my knowledge of Marāthi. — We have just been visited at our tent, by a very interesting young Brahman, whom Mr. Harding knew, when he had charge of this field. At that time, he was interested in examining into the Christian religion; but worldly cares drove serious thoughts away, and now he says, when asked what he thinks about ~~our~~ religion — "Our religion will answer". This is the common opinion of multitudes; — "our religion will do for us — yours is good for you". Thus they build on the sand. This young man seems desirous to make our acquaintance, and to have us come to his house. I hope we may be the means of doing him good.

Wed. Dec. 6. This morning I went with Bhiwaji to a village about two miles from here, which belongs to the Nizam. Barsi is quite near the boundary of the Moguläi, and I think that this village is the nearest of any of those which form a portion of that territory. The name of the village is Shelgav. Bhiwaji went there last year, and tried to preach, but was prevented by a Musalman who happened to be there, some petty official of the Nizam's government, who even offered him personal violence, telling him to go back to English territory if he wanted to preach Christianity, and that, if he persisted in doing so in that village, he would get a beating. The people also were rather indifferent, and although he tried for an hour or so to collect an audience he was unsuccessful. The pâtil, or head man, although a Hindoo, is also quite unfriendly. Very likely opposition like this might be frequently encountered in preaching in the Moguläi. However, in our visit this morning, we met with no trouble. The audience to which we spoke was not so large as we would have been glad to see, yet many of those composing it listened with much interest. The Musalman official was not there, and although the Pâtil appeared, and endeavored to disperse our hearers, he was unsuccessful in doing so. This afternoon, we preached in two places in the city. Bhiwaji took Bâpû, one of the two young men from the Ahmednuggur Normal School, whom I am employing as colporteurs here, during their vacation, and went to one of the regular preaching places, while Vithoba, ~~the teacher here~~, and I occupied another. ~~Ve~~ Vithoba was formerly the mission school teacher here; when the school went under, as it did last year, he became a preacher. While he was speaking, he was suddenly interrupted by a rude fellow in the crowd, who asked some question, which I did not catch. Vithoba went on with his preaching, and took no notice of the interruption; in his next sentence he had occasion to speak of Satan; "Who created Satan?" was the ready question of the interrupter. The crowd here began to get so tumultuous, that it was necessary for Vithoba to stop and explain, that he did not wish to discuss in the street, but would gladly welcome any inquirers at his house. The questioner soon took himself away, and order and quiet being restored, the preaching continued. It was sufficiently evident, that this man had it in mind to get up a dispute; and the mention of Satan suggested to his mind, as a suitable theme, the origin of evil; and if he could only get the preacher to admit that God created Satan, how extremely easy it would be for him to show that God was the author of evil, and thus that man was in no sense responsible for his sins! — I am happy to say that there seems to be some prospect of starting the school here, again. Vithoba has been for the past few days engaged in seeing how many pupils can be collected, and tonight he reported satisfactory progress; I hope that he can make a beginning in a few days.

Monday, Dec. 18. Since my last date, we have been to Sholapur, for the purpose of receiving Bro. Atkinson and family. We left our tents and all our things here, in charge of a servant, and so went and came with as little trouble and expense as possible. And now, having been brought safely back, and enabled to commence our work again at Barsi, I take my pen again to tell you how we are getting along. This morning we visited a village about six miles from here, where there are a number of people who are said to be almost ready to become Christians. A man from that village came to us a few days ago, and entered into conversation with us. He said ~~that~~ he had formerly been a "guru"; that is, a religious teacher; that he had a number of followers, over whom he had considerable influence; that he was persuaded of the truth of the Christian religion, and wished to become a Christian, and if he did, probably all his disciples would also; but he wanted especially that I should use my influence with the English magistrate of the district, to help him secure a field, by working in which he and his followers could get a living after becoming Christians. It seems, so far as I understand the matter, that the villagers are unwilling to sell the field to him; and he thinks that the influence of the Magistrate will be sufficient to induce them to do so, provided I can prevail upon the latter to use his influence in this manner. I gave him ~~the~~ no encouragement at that time, but told him I would come to his village and see his people, and if possible, learn for ourselves how matters stood; and we accordingly went this morning, taking

Vithoba with us. We found good opportunities ~~to~~ for preaching in the village; Mrs. Park thinks that the women, a large number of whom collected to hear her, listened with more than ordinary interest. After preaching in the village, we went to the spot where the outcastes – the Mahars and Mangs live; and there we had, each of us, another audience; Mrs. Park of women, and I of men. Our friend, who had called on us a few days before, was there; he is a Mang himself – standing thus at the very bottom of the Hindu social scale. Some of those who heard us seemed to be quite familiar, for Hindus, with the religion of Jesus; many of them seemed quite favorably disposed, and no one opposed. The matter of the field came up; the man whom I have mentioned, (his name is Ramji,) said that he was convinced of the truth of Christianity; and not only that, but he had put his faith in Christ, and was ready to be baptized, – but was very anxious that I should see about his field. I told him plainly that I could do nothing of the kind; that was a piece of business entirely foreign to my sphere of labor; I hoped he would get his field, but that I could do nothing to help him; he then declared that he was exdingly anxious to be baptized. He says he will come to see us again tomorrow, but the interview with him today was far from satisfactory. So far as we could see, he looked upon baptism as a means to getting a field. I hope we shall find tomorrow, if he comes, something more favorable in his case. Still I can but regard the village, on the whole, as a hopeful one. In the afternoon, we have had our usual preaching in the streets of the town. I was interrupted, while speaking, by a man who wished to ask the Saheb one question; just what the question was, I have not found out yet; but, contrary to my own principles, I let him ask it; and I thought we were going to have another long-winded discussion; my helper did most of the talking on our side; I had some difficulty in understanding what the man said; but he had not talked long before he got tired of it, and took himself off, to my great relief. That gave me a chance to close up my preaching, and retire with credit. Vithoba told me afterwards, that my questioner was a member of the police force, rather a hard character, who is in the habit of drinking; a fault, by the way, exceedingly uncommon among the Hindus. He probably wished to break up, or hinder the preaching; I think it would have been much better if I had refused to listen to him in the first place. Such experiences, however, help me to sympathize with our helpers, who are, perhaps more than the missionaries subjected to annoyances of this kind.

Dec. 20. The man of whom I wrote under my last date, Ram ji, came to see us yesterday, as he had promised. At first, I thought he really understood nothing at all about Christianity, but was only seeking for our help in the matter of the field. We questioned him a little further however, and found that he really had some knowledge of the fundamentals of the Gospel. He brought up again his request that I should help him get the land, and received the same answer as before. He then said that he hardly knew how he should get a living; for ten years he had been the religious teacher of a number of people, and they had supported him. Now he must give that up, and he had no other means of earning his bread, unless possibly he could practice the healing art, with which, according to Hindu notions, he was slightly familiar. Still he said, whatever happened, whether he starved or not, he was determined to embrace the Christian religion. When he said that, I felt a little encouraged about him. I told him to continue his visits to Bhiwaji, after we left the place, and to keep on studying into the truths of Christianity. It is too soon of course to pronounce an opinion concerning him, yet I have more hopes of him than I had two days ago, when I saw him in his own village. I shall watch him with interest.

Last night I tried an experiment. I had appropriate texts of Scripture, and short sentences about Jesus Christ, written in large and distinct letters on large sheets of paper. Taking about twenty of these, a pot of paste, and a ladder, we went over the town of Bassi, posting them up, as high as we could, on walls and trees. This morning, when the people came into the bâzâr, they found such verses as Ezekiel 33:11, John 3:16, and Acts 16:31, in such positions that they could very easily be read, and could not very easily be got down; today two or three have been torn down or defaced; but most of them are intact, and I hope will remain so. The people said ~~that~~ we came in the night like thieves, and did our work. We are also trying to distribute tracts through the town. The two young men whom I am employing as colporteurs sell ~~more or less most~~ a greater or smaller number of books nearly every day; but besides those thus put in circulation, we have a series of tracts designed for gratuitous circulation, which we have recently undertaken to distribute. But it is a work of no small degree of difficulty. We tried it first immediately after preaching one afternoon. It was a new thing, and we had but little trouble. But by the next day, all the boys had heard that small books were to be given away, and they made their presence known in such a manner that preaching was rather difficult. So we concluded to separate the two things, setting a special time for each. But when we go out to distribute tracts, the boys (and boys are as wild in India as they are anywhere) crowd around us, all shouting at the top of their voices, "Give me one!" "Give me one!" "I can read—let me have one!" so that it is next to impossible to give to those to whom we really wish to give. These boys don't want the tracts; they will take one if given, hide it in their clothing, or else tear it up, and then come back and clamor for another. This afternoon Bhiwaji tried the experiment of going round to the shops in the bazar, and giving to the merchants, as they sat trading; this answered very well for a few moments, but the boys got wind of what was going on, and swooped down on him like hungry vultures. He was obliged to stop—fairly driven from the field. It ~~t~~ adds to the difficulty of the thing, that we are obliged to subject every person, or nearly every one, to whom we propose giving a tract, to a slight examination in reading. In spite of our troubles with the rising generation, however, quite a number of the tracts have been distributed, but fewer than I would have wished. I have prepared, and sent to Sholapur to be lithographed (there is no printing press in the city) a little "hand bill", like those published by the Tract Societies at home; this is to cover only one page, and as I can get about 500 of them for two rupees (one dollar) I shall not hesitate to distribute them quite freely, and hope that the boys will not be quite so eager to get them, inasmuch as they are not books.

Dec. 21. Today, Bhiwaji and I have been preaching for the greater part of the day. We thought we would give up one day wholly to preaching; I hope to do the same thing again before leaving here; of course on other days, our usual morning and evening preaching will go on. I went to the bâzâr at 9 o'clock this forenoon. I had to wait a little while for Bhiwaji, and it was about 10 when we commenced speaking. In the crowded bâzâr streets, it is always easy to collect an audience, at almost any hour of the day; and before 12, we had preached to three as good sized and attentive audiences as we usually have. A crowd of boys, however, collected at the first place we occupied, and followed us round all the forenoon; and when we took our fourth stand, they became utterly unmanageable. With one accord they all began to clamor for books. To add to the facility of carrying on our work, a few men undertook to get up a discussion, in which every body felt called upon to join, all speaking at once, and in a loud tone of voice; and as if these two sources of gratification were not sufficient, a company of snake charmers appeared on the ground, and began to exhibit their reptiles, loudly beating a tinder drum, to call attention to the fact of their presence. This attempt to combine a "great moral show" with the preaching of the Gospel was a little too much. Bhiwaji drew his remarks to a close, and I didn't attempt any. We left the snakes, boys, and disputants, in possession of the field, and retired in as good order as possible. In the afternoon, we had less difficulty. In four other quarters of the town and bâzâr, we succeeded in getting quite good audiences, and for the most part, were listened to with good attention. We closed our work just as the sun went down; our last audience was perhaps our best; although boys and questioners annoyed us somewhat, they got calmed down before the preaching was concluded, and I hope a good impression was left upon the minds of many in the crowd, who were evidently not uninterested listeners.

Thus our work goes on. I am cheered from day to day, by seeing among our audiences, those who listen to the Gospel with attention; I pray that the words they hear may do them good; but I am cheered mostly by the thought of the power and love of him whose work we are doing, and who loves it more than we do. Some days and in some places our preaching is so well and quietly received by all, as to give us much joy; at other times, such opposition is manifested, or such disturbances are suddenly developed, that it seems as if our strength was being spent for nought. But who can tell whether this or that shall prosper? I rejoice in leaving the work in the hands of him who I believe called me to it.

Sholapur, Jan. 4. 1872.

I hasten to finish my letter, and despatch it by the next mail. Our last day at Barsi (Dec. 25) was productive of a little excitement, by the attempt on the part of two Brahmans as ringleaders, and a number of others as subordinates, to prevent our Christians from taking water from the public wells, from which they have always been in the habit of drawing. Probably the fact that children of low caste were coming daily to our newly started school, and were thus brought into closer contact with the village people, than the Brahmans thought proper, was the immediate occasion of this step. The law however, on this point, is definite, and although ~~w~~ Bhiwaji was threatened with personal violence when he went for water, yet an appeal to the authorities had the desired effect, and he has had no further trouble, so far as I know; and I should probably have heard of it if he had experienced any trouble.

From Barsi we went to Wairag, a town of some 5000 people, 12 miles nearer Sholapur than Barsi. We remained there from Dec. 26 until Jan. 1. We found the people very willing to listen to the gospel, and enjoyed our work amongst them exceedingly. Wairag is a place of only local importance, and yet there is evidently a good degree of activity among the people, and considerable trade is carried on there. Comparatively little missionary work has been done there. The gospel is still news to them people there; would that they might appreciate how good ~~the~~ news it is! Two colporteurs were there visitors, also Bhiwaji from Barsi, and one of our Sholapur helpers, (Gulab Singh) whom I summoned to assist us in our work. Thus we moved in force. and were able to occupy two preaching places at the same time, by dividing our ~~forces~~ number. I hope I shall frequently have the privilege of preaching the word to the people of Wairag.

We have read your letter to the Mission, dated Nov. 2. 1871. with great pleasure and gratification. We are glad to find (and indeed we never doubted but that it would be so) that you approve of the ~~our~~ request made by Br. Atkinson and myself to our Mission in July. that we be set apart to commence a work in some new region. We regard our coming to Sholapur as only a step towards the accomplishing of that end. Even if we ourselves cannot go to the new station, wherever it may be, we yet hope to be instrumental in helping others forward. Speaking for myself, however, I by no means give up the ~~to~~ hope of going to the new district myself. but I trust I am willing to seek ~~an~~ the knowledge of the Master's will, in this and all matters, and be guided by it alone. I asked you in my last, if we should not prepare and send to you, an appeal for another missionary to join us here. I think we shall appeal for two. We must have two; we should be much better satisfied with three; and we ought to have a dozen!

We hope to start next week for another tour. This time we hope to enter the Mogalai — of which I have already written so much to you. I will inform you of our success in preaching ~~in that~~ there, in due season.

I remain,

Sincerely yours,

Chas. W. Park.

Sholapoor, Dec. 1, 18[illegible]
Rec'd Feb. 20.
Ack'd Mar. 5

I send you a couple of the handbills I spoke of under date of Dec 20. I have written the translation upon the back of one of them. C. W. P.

Mr. S. R. Wells 457

Delavan Wis. April 20th. 1867.

Sect. Treat. **Rec'd Apr. 24**

Dear Brother. Ans'd May 15. 67

I am now on a visit of a few days at home. I hoped to have had the opportunity of speaking a few words to you. concerning my prospect of finding a wife. As yet, I have no one definitely in view. Now that the pressing duties of my studies. are over. I will give this subject much attention.

I have good men to assist me who will do all they can for the way to be opened. I feel confident that God will lead me.

It may you have in mind some lady. that would be suitable for a missionary's wife. I have thought some that one of Mrs. Baldwin's daughters might ~~make~~ be the one. I know very little of either of them. I know that Mrs. Baldwin.

is very anxious that her mo children might do some thing for the cause of foreign missions.

If their is a fair prospect of me find a companion East: the way is open for me to go East and return free of expense. I am thinking of obtaining a false arm in Boston. therefore Government will furnish me free transportation their & back.

It may be it will be best for me to obtain this arm, before I am just ready to start.

I am to spend two weeks in Chi studying the Language. after that I a will be at liberty to ~~do more~~ give my time to this other subject.

I write to you, because I feel yo can give me some advice, that m help me to decide, what I should do.

Please write soon, direct to Theological Seminary, Cor. Reuben & Warren St. Chicago.

I would like you to speak of what you thi of the prospect at Mrs. B's. I thought you might know considerable about them.

Or it may be you think of some other, that would be more suitable; that you think would be willing to go.

I speak in a few words. openly & pointly. just my wants.

Yours Truly

S. R. Wells.

458

Delavan Wis. June 7th 67.

Revd C. Clark.

Dear Brother.

I received your letter of the 15th ult. some time since. the contents of my letter will explain why I have delayed a reply so long.

I purposed coming East as soon as I was through study with Mr. Barker. A few days before I was expecting to start: I was prevented ~~with~~ by a slight attack of the billious feavor. (I feel this sickness has done me much good. I feel like a different person. I believe God is preparing me for the life work before me.) I was told by the doctor that for several weeks I must lay aside all study. reading. & hard work. that I must rest. As soon as I was able to leave home. I went north (in accordance with the desire of Mr. Humph and became acquainted with Miss Pollock. Thinking it might be God was pointing this way out to me. Still I have never felt to favor this. and now after having investigated the subject carefull & prayerfully. I find that it is not the will of God. that we should become life companions

I have learned much of the cha of Miss P. I feel that all that others have said of her. is true. In obta her. the Board have secured the services of one who possesses most of the essential qualific for a missionary in a promin degree. and one I believe that

will be an honor to the cause of X.
I have just returned from the
North. I am now ready to follow
the leadings of Providence, which
I think is to go East.
This date I send on to Washington
for transportation to Boston,
which I hope to obtain with in
two weeks. then I expect to start.
I will endeavor to drop you a
line just before starting.
I have felt anxious to push
my preparations for going. that
I might be prepared to go with
Bro. Atkinson. I feel that God has
checked me. I know not why.
but I feel that it has been
over-ruled for the best.

More & more I am impressed
with the importance of the selection
of a suitable companion. as wife.
and that I must not be
too hasty. thinking I must find one, in my own time

So far I believe I have followed
God's leading. I believe that in His ow
time & way God will guide me, i
finding the one he would have me
take. I have thought it might be God
designed to detain me longer than
had expected. I feel ready to remain or
go as my Heavenly Father may direct.

I believe that as foreign missionary
my work begins now. I feel it my d
to ~~begin~~ put forth every effort I can
while in this country to encrease the
Missionary Spirit in the church & in
the hearts of all with whom I come in
contact. For this end I have prepared
a missionary sermon. Already God ha
opened the way for me to do some th
in preaching on the Sabbath in speak
at different prayermeetings, and in
addressing Sunday Schools.

It is a new thing for one to
go as missionary from the M. E.
therefore they seem deeply interest
in becoming acquainted, and hearing
from one that is to go out as
their representative. The proceedings
of the ordaining exercises at Chica
Seems to be known all over the
County. It has produced a good
effect. People of all denominations
have read of the addresses.

Therefore I find many that are
pleased, and that feel an interest to

become acquainted with; and hear
ne of those fine they have heard of.
I feel much encouraged. with
the interest the children manifest
in hearing about the heathen. and
the desire they have, for doing
more to carry on the work of
preaching
~~carrying~~ the gospel among them.
Before I leave the country
would like to adopt some
plan of securing the coöperation
of a number of the Sunday School.
Is the way opened in our
field, for educating a child. at the
expense of a Some here at home.
similar to the plan Mr. Taylor is
carrying out for the Board.
I ask this. for it may be you will.
drop me a line. before I
go East. for I may be detained
longer than I now expect:

I have endeavored to forget
my self. and to be humbl
before God. that he migh
use me, even now to hi
honor & glory.

One reason I have had fo
thinking it would be better
for me to find a wife in
the West, is that it woul
exert a missionary influence
where I feel we need it; Then
I have felt I could do mor
good. by spending much time as I can
while preparing to go. at the We

Without pride I feel to say
I desire that I may become
acquainted with many of the
Churches. & that the ~~many~~ many of
churches & Sunday Schools
may become acquainted with
me.

I feel thankful I am

called as missionary to the heathen. My heart is filled with desires of doing much for Christ in this work.

God is blessing my soul in the feeble efforts that I am trying to put forth now. I feel that no other work or thoughts must turn me aside even while here, from this great life labor of mine.

I did not mean to say so much when I began. but as these thoughts have crowded into my mind. I have taken the liberty of putting them down.

I think it will be full two weeks before I can start.

Yours Truly.
S. R. Wells.

Address: Delavan.
Wisconsin.

Rev. S. R. Wells.

Delavan, June 7. 1867.

Rec'd. June 11.

Ans^d " "

Rev. S. R. Wells 459

Delavan Wis. June 18th 67.

Rev. N. G. Clark. Rec'd June 21.

Dear Bro. A a 28

I have received your letter in reference to Miss Day. I have made the matter a subject of much thought & prayer. It may be the hand of God is in it: feeling thus I have dropped her a line. If I receive a favorable reply. I shall start to see her. the first of next week. If nothing is done. I shall immediately come to Boston. for I now have Government transportation to Boston & return.

As my whole time & efforts are now given for the good of ~~our~~ ~~cause~~. the mission cause. and as I am ~~[illegible]~~ incurring some expenses in my work. I have felt you would aid me in meeting these

While waiting for and looking for a companion. I do not feel I ought to enter in to any work to aid me to meet expenses. I do not feel able to mee these myself. I feel I have a missionary work to do where ever I am called and that I must give myself to the on I will go on as I have, feeling that if I stand in need of assistance to meet the extras, that the Board will at least give me some aid.

You will soon hear from me again or see me.

Yours Truly

S. R. Wells

Rev. S. R. Wells 460

Monmouth, July 2. 1867.

Rec'd July 6.

Monmouth Ill. July 2d 1867.

ut. N. G. Clark.

Dear Bro.

I have just called
pon Miss Lizzie Gray of Willisburg
She seems to possess an earnest
missionary spirit. and no doubt will
do much good if she goes. but I
el that she will not do for
co. companion for me. I
an not consider the subject
But I think God is opening the
ay for me to obtain a companion.
ho is in every way suitable for
me. and the Board. She lives in
illisburg. I am well acquainted
ith her father. but did not know
e live there. I spent the Sabbath
ith them. For many years she
has been desiring to go as Missionary.
Before this reaches you she will
have the subject under consideration

Will you please drop m
a line. Telling me when M

Atkinson expects to go. also
when it will be best to go
Can I go as late as the first
Septemper or even ~~Oct.~~ the last
of that month: I ask these
questions. so that if I receive an
~~an~~ affirmative reply from Miss
Martha Thornton (the one spoke
above) then I shall at once set
to work to get ready.

I have lost track of Mr.
Atkinson. I would to know whe
he is. Direct to Delavan Wi
for I expect to be there in a few
days.

Truly Yours.
S. R. Wells.

Rev. S. R. Wells 461

Delavan Wis July 5'67.

Rev. N. G. Clark. Rec'd July 9.
a " " 11

Dear Brother.

I arrived home this morning. Found it waiting for me your letter in reference to my receiving any remittances before coming directly under your charge. I see that it is right I should not after thinking more about it. There is no danger but I will be supported. Why I spoke of it is, because I feel very anxious to go this Fall. and I felt I could not if I stopped to earn a living as I went along. But I feel no trouble about this matter now. I think I can meet all through expenses now

The more I see and learn of the manner in which the Board is manageed th more I feel that it comm itself to the church, The more I like its way of do business. It shall be my constant desire to incur as little expense upon th Board as is necessary.

This date I recived a letter from Mr. Atkinson, stating when he expected t start. I shall try and g with him. if Miss Thornton returns me a favorable rep think I can do it.

Enclosed find letter of M Gray. & letter and pictures of th Phil^a^ ladies. I think I have no more need of them. Mr. De K liked the appearance of one of th last very much. and said he would

to investigate the question. If I did not I do not know his address or I would send them to him. Yours Truly S. R. Wells

Delavan Wis. July 11th 67.

Rev. N. G. Clark.

Dear Brother,

No doubt you have, before this, received a letter from me, saying that I had met a Miss Thornton at Millersburg, and that I had dropped her a line, asking her if she was at liberty to take into consideration the question of going with me as missionary. I have just received an answer. She says, It is impossible for her to think of it; Circumstances will not permit it.

I feel that I can not spend more of my time without having some thing definite to do. First I think it will be best for me

to go East; and lend
to my arm, they have
already written to me
desiring this of me. I wil
stop a day or two. & th
go on. It may be you
can aid me in settling
on what it is best I sh
do. If I am compelled to
remain, I should like it
very much. if I could be
so situated as to pursu
the study of Medicine & o
the language.

I have put forth ev
endeavor I could. that I
might get off this Fall.
But God has ordered
it otherwise. Now I kn
not why, but I shall kn
hereafter.

It causes me to feel

sad to hear of my dear
close mate m. Stinson going off. & I
con not go with him.

Hoping to see you in a
few day I have much to say
then. Yours Truly
S. R. Wells

Chicago Ill. July 12th 1867.
Just arrived here, I shall
start for Boston next Monday
I stop with Mr Humphrey
over sunday.
S R Wells

Rev. S. R. Wells

Delavan, July 11. 1867.

Rec'd July 16.

Rev. S. R. Wells

South-Wales. N.Y.
Sept 4th 1867.

Rev. N. G. Clark. Rec'd Sep. 6.

Dear Brother,

I stopped with my brother on the Hudson over two weeks. Last week I went to New Haven and spent two days with Mrs Hume's family. On my way to Albany I went up to Amherst and spent the Sabbath. They made it very pleasant for me. For reasons which I hinted to you just before leaving. I am more & more impressed that I ought to drop the consideration of an opening for me, in that direction. Each missionary that I have lately met, has said to me, By all means you ought to remain and be present at the meeting of the Board at Buffalo. At first I thought I could not wait, that I would lose too much time. But while at-my brothers I received a letter from Mr. Bowker. extending to me a very cordial invitation to come and remain with him until the meeting, in the mean time. study the Marathi language with him. I have accepted of his offer, I arrived here yesterday and shall remain. Hoping to meet you at Buffalo. at the meeting I close with this feelin

Yours, Truly,

J. R. Wells

South Wales.

N.Y.

Rev. S. R. Wells. 464

Dundee, Feb. 13. 1868.

Rec'd Feb. 20

Dundee Mich. Feb. 13d. 1868.

Rev. N. G. Clark, Ansd

I have just recd. your letter this evening. I have been intending to write you for a long time. I have delayed doing so because I have been engaged almost every evening for the last six weeks in protracted meetings, preaching myself two or three times a week. The work is still going on & is likely to do so for some time yet. The interest grows deeper every day. God has given me a great field to labor in here. He has blessed my labors in leading two or three souls to Christ, & in quickening many christian hearts.

I feel more & more to thank
God every day that he lead
me to this place. I see His
hand in it all. I am not
losing by remaining. The
preparation it seems is wor
even more to me, than
my whole Seminary course

I should have gone forth
much crippled with out this
experience.

But the best of all is
the rich spiritual experience
God is giving me.

For many months God bring
me through severe trials, but
now I see this was only t
prepare me for seeing the
abiding of Christ in my hear

My heart is filled with
the love of God. It is all my
desire to do his will

I do wish I might tell
you how wonderfully God has
been leading me & how he
has been cleansing my heart
from all sin, & thus preparing
me for my life work.

I have no companions
engaged. You have received
information unauthorized from
~~from~~ me. Still I have some
hopes of its opening, but nothing
definite. I have now the strongest
faith that God in his own
time will open the way for
me to go. I am myself
ready & willing to go in the Spring,
if God wills it so.

My desire ~~to~~ ~~desire~~ to make
known Christ to the heathen of
India, grows stronger all the time.

Although there is a great
glorious work for me to do here

Still it does not for one moment take my thoughts from my great life work.

Excuse a short letter now. I will write more fully when our meetings are over.

Truly Yours,
S. R. Wells

Dundee Mich March 17th 1868

Rev. N. B. Clark.

Dear Bro.

I recd your letter a few days ago. I am always glad to hear from you. It causes me to feel I am not forgotten, but I am kept in mind as one of your laborers.

God has blessd my efforts for him here. In the Union meetings held by the Free Methodist ministers & myself. Some ten have been brought to Christ & as many as fifteen dead professors have been brought to life. This is the best religious interest here it is said there has been for many years (18). Manifestly the presence of God is with us & I am still looking for & laboring for more souls to be saved.

Our Sab. Sch. is continually
growing in interest, as well a
in number. We have now
about 85 names.

I am becoming much
attached to the people & espe
the little church & Sab. Sch. o
which God has made me over
seer. Besides God is greatly
blessing my own Soul

Jesus is reigning in my he
as he never has before. I dai
am but to thank God. & to pr
his holy name for having
sent me to this place
Thro. all eternity I shall hav
occasion to do the same.

But notwith
standing all this; this is not my abiding
place. I am ready & willing a
any time to leave all here
go to my life work in India.

I am impress^{d} with the
eling that I am much more
need there than here. I feel
esirous, if God wills, of going this
Summer, but God does not
pen the way. Just now from
wo or three directions, there
eems a little cause for hope
but nothing at all definite.

I will do all I can to
o as soon as possible.

There are many reasons,
ch cause me to feel I ought
o be off this season. Still I
ndeavor, more than at first, to
ave it with God. I desire an
interest in your prayer in this matter.

Remember me in kindness to
the brethren at the "House".

Truly Yours,

S. R. Wells

Rev. S. R. Wells

Dundee, March 17. 1868.

Rec'd. March 23.

Dundee Mich Aug. 16th 1868.

Rev N. G. Clark.

Dear Brother.

God is still blessing me in my labors here.

I am anxious to get off this Fall if possible.

There is some hopes of the way being opened, so that I can go late in the season, or early in the Spring.

Will you please drop me a line saying ~~when~~ how late I could be sent in the Fall.

Truly Yours.

S. R. Wells.

Dundee.

Mich.

P.S.

Please forward the enclosed letter to Bro. Atkinson for me. Find enclosed 30cts for postage

S. R. W.

Dundee, May 16. 1868.

Rec'd May 21.

Ansd May 25

Rev. S. R. Wells 467

Dundee, Aug. 15. 1868.

Rec'd Aug. 22

Ans 28

Dundee Mich Aug 15th 1868.

Sect. N. G. Clark.

Dear Brother.

I am still laboring in the same field, & I think God has & still continues to bless my labors.

I more and more love the work of the ministry, I dont find it a task to preach Christ but joy. I find great pleasure in working for Christ in my pastoral duties. I find God is giving me courage & wisdom to go from house to house & speak of Christ, & those things which concerns the eternal interests of those with whom I converse. I believe I am faithfully

improving the time, for th
honor & glory of God at the presen
time, & for preparing mys
for my great life work.

I endeavor to prepa
my sermons with care, to d
the best I can both time, &
in all my duties here, to b
faithful in discharging them, a
one that must render an
account soon to the Judge of al

I have made some more
progress in the Study of the
language. Still I do not feel
that it is best to spend much
time with-out a teacher, for
fear of contracting wrong habits

I can not now feel that
I am loosing time from my
missionary work, by being detained
here for a while as I am.

I feel that the experience
am gaining is invaluable

It does seem as though it
will be of more value to me,
than my course at the Seminary.
Especially would I now
to my christian experience.
God has done great things
my soul of late. I did not
think I ever should enjoy so much
of the Saviour's love in my soul
as I do now. I think with
truth, & I hope with humility I
can say. I love God with
all my heart. I have made
a new consecration of myself
God, I think more fully than I
have ever been enabled to do before
& I feel that God has accepted of it;
He has given me a willingness,
an earnest desire to do all He has
me to do,
I realize that I might
do much for the cause of christ
in this city. But I do not

for a moment feel that my Calling is here.

In my own mind I feel that God has call me to spend my life in India, laboring for them.

For some wise reason He has kept me back for a time. This delay only strengthens my forme hopes & desires, it causes my hear to burn still more & more with th missionary spirit.

I feel confident that before long God will remove the causes that has detained me here.

Nor am I idle in this.

Confidential

I think God ~~has~~ is opening the way for one to become my companion, wh is in any way fitted for this great wor & what is more one that I love v much & that reciprocates the Sam

I ask you to have patience with me, for the mission work is as dear to me as my life. I hope before long to repa myself my pledge. I ask an interest in your prayers.

I thank you for the kind letter I received from you some time ago.

Truly Yours. S. R. Wells

Rev. S. R. Wells 468

Dundee Mich, Nov. 14 1868.

Rec'd Nov. 21.

Dear Bro. Clark. Ans Nov-25

I had so little time to speak with you at Chicago, that I hardly think you understand just how matters stand with me as regards my being prepared to go to India in the Spring. I now see no cause that should detain me longer in this country than Spring.

God in much kindness & love, by his over ruling providence ~~has~~ has opened the way for me to obtain the hand & heart of a dear companion for life. She is a Miss Mary Leeper of Ill. For many years she has longed to go as a missionary. Her heart is full, to labor for Christ among the heathen. She has a good constitution & almost perfect health. I think she is in any way adapted to labor with me in India.

I am thankful I can say, tha
this is some thing more than a busin
transaction. For she will be a tru
hearted companion to me. one that will
love me & one that I can love

It will not be necessary f
an application to be made out f
her. for a month or two yet. will it

I thought if it was not a ma
that was pressing I would let it res
for the present.

It is my intention of reman
here until the 1st of March. & then t
get around so as to be married by
in April. I should like very much t
sail by June. As soon as you can
tell any thing about when a boat will
likely to get off. please let me know.
can begin to make arrangements.

I feel to thank you for the k
interest you have manifest in my welfa
in finding a companion. Just rec'd a letter f
Bro. Atkinson. God has sent a little
daughter in their household.

Truly Yours,
S. R. Wells.

To R. Wells

London Mich. Jan. 23d. 1869.

Rev. N. G. Clark — Recd Feb. 1 1869

Dear Brother —

Some time ago I wrote you a letter, in answer to ~~the~~ one of yours, sking some questions about Miss Leafer's baptist views. In it I stated she felt willing to unite with me in hurch fellowship & also to commune ith me & the brethren of the mission — I write again, for I have some ars. that my letter was sent on to India, being enclosed with one Bro Atkinson & I think I made an rror in the direction.

Miss Leafer has just recd a letter m Sec. Treat, which she will answer soon. She desires to make these questions a subject of careful thought &

& much prayer-

I think she can cheerfully comply with all your require

God is now giving her a precious christian experience - In a remarkable manner He is prepari her heart for the work He has called her to do.

I am now engaged i holding a revival meeting. I ha preached every night for two week still expect to continue.

We are having many token of the presence of God's Spirit with us. I am in hopes a great work will be done here.

Miss Lo. is engaged i teaching, & will not be at liberty until April 1st. Then w will both be at liberty to get ready to start for India.

I have spent much time in the study of the Marathi

Grammar – I feel I have made progress

I am as usual enjoying the best of health –

Truly Yours,

S. R. Walls

London Mich Feb. 13th 1869.

Sect. N. G. Clark –

Dear Bro.

Miss Leeper having now fully acceded to all the Board require of her, I suppose the way is opened for us to labor together as missionaries in India –

I should like a word of advice from you in regard to when it would be best for us to plan for leaving the West.

I am expected to remain & preach here until April, the way is opened for me to remain one month longer if it is desirable –. We can I think easily get away from our homes by the first of May.

On our way East there are some near friends & relatives, with whom we must make short visits before leaving the country. I desire to look ahead & start early so that we will not have to leave our friends in the hasty manne Mr. Atkinson did.

I have a brother living East with whom we could stay, if we found wise there some time before we out-sailed.

My present plans & arrangem will give us liberty to sail the first of June or after.

Is it best for us to mak arrangements, to get off earlier than or to delay longer

I should prefer starting as early as we can. In the providen of God I have been kept from enterin my life work — now my heart yearns to join the dear brethren who need assistance so much.

I am enjoying the best of health

Very truly yours

S. R. Wells.

Rev. S. R. Wells.

London, Feb. 15. 1869.

Rec'd. Feb. 20.

Ans March 4.

Mr. W.— Where is there to be a

Rev. S. R. Wells

Atlanta, March 31. 1869.

Rec'd. Apr. 3.

Ans " 5

Atlanta Ill. March 31st 69.

Rev. N. G. Clark

Dear Secretary —

I have rec'd the draft of one hundred & fifty dollars ($150.00) you sent me — I came here yesterday. We expect to be married next week on Tuesday. (April 6th) From here we go to Delavan Wis. after making a visit there we start for the East. I think we will pass through Chicago for the East on the 20th of April; I will be in Boston before May — I may be addressed for the present at Delavan — Wis. — I will write you from time to time & let you know where I am — & now I am getting on — Our church — how much the —

most of my outfit. - The
church here ~~are~~ is quite - feeble
They are unable to do much -
Still Miss Lefor. will obtain
some assistance -

Miss L. sends - respect
to you - & wishes to be kindly
remembered -

Truly Yours -
S. R. Wells -

Rev. S. R. Wells 472

London, March 11th. 1869.

Rec'd. March 16.

London Mich March 11th. 1869.

cd. N. G. Clark —

Dear Brother.

I have just recd. your letter, informing me that you thought a boat would sail in May —

I am very glad I have the prospect of getting off so early.

It is much sooner than I expected — & I will need to make different plans for the future than I have —

Still I think there will be no doubt about my being ready when the boat goes —

I can not leave here until the nd of this month. I will now expect o be married early in April —

I shall need some little money to make purchases with before leaving the West. I need a trunk & some other things —

I will need some also for travelling expenses (I will be car to keep the account as you dir

I may need in the West & for coming East one hundred & fift dollars ($150.00) —

I would like some of it at the close of this month, as I am passing through Chicago — I shall stop & see Mr Humphrey — the last of the m

My address — until the 26th in will be London — Mich.

Then until the 10th of April Atlant

Then until 20th April. Delavan — Wis.

Mr. & Mrs. Atkinson are well they rejoice much to learn I am coming so soon —

Truly Yours —

E. R. Wells —

Rev. S. R. Wells.

Delavan Wis April 12th 1849.

Rev. N. G. Clark. Ans'd 24th

Dear Secty—

Yesterday, wife & I arrived here, we found a letter from you here— I am very glad we can have a little more time to visit—, & thank you for informing us of it.

We remain here until next week Thursday (22d inst.) I will be at London the 25th & at Highland Falls ~~on~~ N. Y.— on the ~~H~~Hudson the first few days of May—

We are well. Wife sends kind remembrance to you—

Truly Yours

S. R. Wells.

Branch
Olivet

Highland Falls -
May 3d. 1849 -

Rev. N. G. Clark -

Dear Secty -

I left home (Delavan Wis) a little over a week ago - & reached his place May 1st. with the design being in Boston a little before e middle of the month.

I have already rec'd both of our letters, conveying the intelligence hat a boat would not sail r some six or eight weeks yet.

At first I felt quite sorry, that could not spend most of this ime with my dear Father & brothers, - t I now feel that it is all for e best & that God has ordered it be so, for some wise purpose -

We feel that we can employ all his time, ~~for a few~~ & usefully in the East-

We expect to remain here, with
my brother two or three weeks - where
we have an excellent opportunity
rest & study -

We will then go to Amhers
stay a few days - Then come to
Boston & purchase our furniture
After this we can spend most
the time until we sail - wi
friends of ours in Concord - N.H. -

I sent - 400 weight - of fr
(consisting mostly of books) from Peters
Mich. to Boston - I suppose it wi
reach Boston - on the Albany & Bo
R.R. - It consists of two boxes &
two chests - The freight - was no
paid - To save a bill of storage
would it - not - be well to
have it - brought - to the Missionary
House as soon as it - comes -
I also send an other chest - forwarded

from Albany to Boston, — consisting
f clothing &c — I think it was
sent — by the Merchants Dispatch —
It weighs about one hundred and
fifty pounds —

If these goods are safely
stored in the Missionary House —
I shall be thankful & much more
t ease about them —

I am in readiness to
come forward at any time I
am needed — or to remain
a little longer if it is best — —
Wife is gaining more flesh & stronger
y day — I am quite well —
Just recd a letter from Mr.
Atkinson — —

Truly Yours —
S. R. Wells —

Rev. S. R. Wells

Highland Falls, May 3. '69

Rec'd. May 5.

Ans " 14

one chest rec'd

all rec'd

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Highland Falls - N.Y. -
May 17th 1849 -

Rev. N. G. Clark -

Dear Brother -

I have just rec'd a number of letters forwarded by you - mong them - one from you - Thank you for it -

We leave here tomorrow o to New York city - from ere to Amherst - which place we will reach on Wednesday or hursday of this week - so we xpect - to be in Boston as early s Friday - of this week -

We will go directly - to the House - you to which you have directed us -

Truly Yours -
S. B. Wells -

Rev. S. R. Wells

Highland Falls, May 17.

Rec'd May 18.

Billerica Mass. Jan 29/49

Dear Mr. Chapin —

I have just rec'd your letter saying Mr. Abbot's daughter was there —

As we have no washing out it will be impossible for us to come before tomorrow morning —

Truly Yours —

S. R. Wells.

Rev. S. R. Wells.

Billerica, June 29. 1869.

Rec'd June 29.

Saint Albans
July 10th. 1869.
Rev. N. G. Clark.

Dear Brother

I thought a few lines from us - from off ship. would be acceptable to you -

We feel very thankful to you for your kindness to us -

It has added much to our comfort & happiness - we shall never forget it - All these things will to stimulate us. to renewed efforts for the Master -

Remember in much kindness to Mrs Clark & the children Mrs W (- your mother) & the others at your house - & our dear friends at the Missionary House, We shall remember them all - very often

Every thing looks favora
We are joyful to get off.
A large number of th
friends are on board
with us - They are
going back, with the
pilot; Mrs Holdbrook
is on - They will drop
in and tell you all
about - our starting.
I feel so thankful, every thing is so pleasant.

Good by - If God
spares my life. I am
determined you shall
hear a good report
from - me - in India

Farewell.

Truly Yours -
S. R. Miller

Rev. S. R. Wells.

~~St. Albans, Vt.~~ At Sea July 10. 1869.

Rec'd July 12.

Rev. E. R. Wells

Indian Ocean Lat. 1° N - Shipboard St. Albans 478

Oct. 12th 1869 - & Nov. 14.

Sec'ty N. G. Clark -

Rec'd Dec. 30

Dear Brother -

While I have time I will

Ack'd Feb. 1.

ommence a letter, that can be finished in Bombay.

From our friend Mr. Holbrook, no doubt you heard of our pleasant sail out of the harbor. We started out on to the great waters, with every rospect of comfort & a good voyage -- I will here ay that so far, we have not been disappointed -

We did not feel sad as we saw the land rowing dim in the distance & as we thought of the many dear ones we were leaving - but rejoiced n that we were permitted to go to engage in so great a work -- For two days we were more or less easick, but it was soon over, & we have neither us been troubled with that dreaded disease since

We had fair winds nearly to the quator - The Capt. expected to meet with calms in e doldrums - We there obtained a thirty days upply of water in the two days rains, but we had nly one days of calm - We reached the equator in 6 days. 10 days sooner than Mr. Atkinson did -

We ran down the S. E trades finely - iding" the brave winds of the west" - with only one ay of calm. We came opposite the cape on the 19th of eptember. For four weeks, while south of the cape, it was uncomfortably cool - we had no stove up, so e had to make up by putting on extra clothing & taking enty of exercise - At two different times the wind lew quite hard - so much so that they had to un under short canvass. & at one time - they y to the wind!!

It seemed a hard blow to us, but th
Capn said it was not any ~~thing~~ dangerous, it being on
a moderate gale, I enjoyed the rolling of the high wave
very much - You may remember Mrs W. had many
fears of this ocean voyage - God has been kind to us, in
taking fear from our heart, fulfilling to us the promise
as thy day is, so shall thy strength be

We had a splendid run from the farthest point South up to the equator - making 2000 miles in ten day. We crossed the equator yesterday - being our 93 day out -

The Capn says, so far we have had an excellent run of it; that we might come a hundred times again, at the same time of the year & not be blessed as we have been -

Hundreds are & have been praying for & I feel that in answer to their prayers God has bless & prospered us thus far - feeling this strongly, I feel anxious t continue to have an interest in their prayer - ~~for~~ on our work in India -

The voyage so far has in every way been a pleasant one to us, There has been but few days that have been uncomfortably warm - M W. & myself both like the warm weather, She is feelin much better than when we left, This voyage I think will almost perfectly restore her & she will be ready to take hold of the language -

~~Ho~~ Our Society has been good The Captain has done all in his power to make us comfortable - the other officers have also been very kind & obligin to us. We have had the utmost freedom to act & do every thing we could wish. I can not speak too high of the kindness & assistance we have received from Captn Pike - For food we have fared well - besid having plenty of good substantial food, we have had much canned meat & fruit & vegetables. -

We have had the very best of water to drink & it is still pure & cool -

Our Stewardess is a Christian woman - She has en very kind to us. She is constantly fixing up omething she knows we will like -

Through Mr. Hutchin, we were supplied with number of comforts for the passage - They have roved quite acceptable. I hope others coming, will be sure to ring a few cans of tomatoes & peaches - & be sure to have a good supply of currant jelly & other things too - We have not needed the tea we brought with us, for they have good on hipboard - The voyage has been very beneficial for mental improvement to us - I have not spent the time on the study of the language I meant to - I found I could not, without ntracting habits, which would be difficult to get rid of - Still I feel that I have well improved the time - in reading, writing & studying -

You once said this voyage would be to s. ~~tote~~ as the wilderness was to John the Baptist - & we have found it so - We have gained much spiritual ood & strength from on high - True we have been deprived intercourse with dear ones at home - still this has en more than made up to us - by the precious communion have held with God -

We also hope good has been done to rs. through us - We commenced holding services on second Sabbath out - & have continued the same - esides I have held service on Wednesday eving of each ek - These have been well attended by the Sailors & so by those in the cabin - The capt & his wife have ne all they could to help me in these meeting -

I have endeavored to improve other opportunities -

offered for the spiritual good of those on ship-board. I think one young man has been led to Christ since we started. I would not take any thing to myself. It is all the work of God. Besides I hope good seed has been sown that hereafter will produce fruit to the glory of God.

In a few days we will be in our adopt country. we feel fresh & ready to commence work. God has wonderfully thus far. Every thing has bee so much better than we could even dare to hope. I shall always look upon this voyage with pleasure & be thankful that we were led to take it. God I feel, will continue to open the way for us. We have strong confidence that He will aid u to honor him in India. Our lives have been given to this great work & they shall be expended in advancing his cause where ever He sends us.

Remember us to Mrs. Clark. I shou like to write more but I am afraid it will weary yo Remember us to all the dear brethren at the missionary house. We return thanks for all th kindness we have received at their hands.

~~In a few~~ We desire to be remembered in your prayers.

Bombay India, Miss'y House,
Nov. 14th 1864. We arrived & anchored i the harbor late last evening. Brothers Hazen & Bowen came out (3 miles) quite early this morni We are feeling quite well & are now in good quart

We were a long time in running the last part of our voyage. nearly 4 weeks in going 555 miles making our voyage 124 days. I close this hurriedly that it may go by the mail that closes this afternoon.

We rejoice that we are here to labor for Christ.

Truly, yours in Christ,
S.R. Well

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Ahmednuggur - India Dec 2nd 1869 -

Rev. N. G. Clark -

Dear Brother -

Last Sabbath we were with Mr. Bissell's family at Khandala - we enjoyed a pleasant visit with them - We left there with Mr. B. Monday night - traveled all night & reached this place Tuesday afternoon (Nov - 30th) where we were warmly welcomed by Mr. & Mrs Atkinson. They are to remain here a few days until we are started in housekeeping. Most of our goods are here - all I think are safe -

We are desirous of getting at work in our studies as soon as possible, that we may improve the cool season. We are feeling quite well - The weather is so kind to us, we can but feel at home -

I will write you again before long -

Truly Yours -

S. R. Wells -

Rev. S. R. Wells,

Ahmednuggur, Dec. 2. 1869.

W

Rec'd Jan. 22.

Arrival at Ahmednuggur.

Ack'd Feb. 1.

Ahmednuggur India Jan 10th 1870

Secy. N. G. Clark -

Dear Brother -

Through others we have heard of your being unwell. It must be hard to remain quiet when you realize there is so much to be doing, leading out of uncommon much suffering. How willingly we would, if we could, do something for your comfort. We pray & hope for your speedy recovery -

We have been unusually busy for the last few weeks, in study & getting settled.

We remained in Bombay only two weeks. We stopped a day or two with Mr. Bissell's people at Khandala - We enjoyed the ride up the Ghauts very much, in fact we have started our life in India, with a pleasant vacation. The brethren have been very kind to us. They seem to rejoice in the hopes of more help. It does not seem possible that we are in a strange land surrounded by strangers -

Mr. Atkinson & wife were here to receive us, they remained with us for a time & gave us much assistance in commencing house-keeping -

We are now fairly settled & are getting along well.

We are feeling quite well. So much better than when we first landed, & for three weeks afterwards— We feel thankful that an over ruling Providence opened the way for us to reach India in the cool season. It will help us much in becoming acclimated. We are now hard at work on the language. We enjoy the study, our progress seems slow, but we think it is sure. Here we are at last in the land of our adoption, We rejoice it is our privilege to be here for Christ sake. Here we find not only a great but a good country; one that belongs to, & should be redeemed for Christ. Much more Christian work has been done, than we had any idea of.

"I have seen but little of the work, ~~but~~ yet enough to convince me it is a glorious one.

I wish my friends might witness the one scene of the missionaries & native helpers talking to the people about Christ & their need of Him; not so much in the churches, ~~so much~~; but by the way side, in the streets of the cities or villages. On these occasions most of those that gather, are those that know little or nothing of the religion of Christ, many of them carry the marks of idolatry in their foreheads. These occasions have interested me much, for I see many who have been enslaved these many years by Satan & now at least who seem willing to listen to the truth, & I have thought,—

"If the christians at home could only see the little I have of heathenism, & of the work that has been & is being done to spread the knowledge of salvation through Christ ~~to~~ among these millions, & they would not hesitate to do all in their power to carry on the work. I long to be able to preach to them. If the young men at home, who are preparing for the ministry, knew the true state of affairs here, the question arises in my mind, would they longer remain away?

"I love my country, & would like to enjoy the advantages it bestows on ~~the~~ those living there. I love my friends. I love my home & the dear ones there, still, all these things are no temptations for me to return to them. I realize ~~I have~~ there is a glorious work before me, an opportunity is here offered ~~me~~ of greatly honoring Him who died for me, & of laying up treasures in Heaven that will remain for ever. I know there ~~are~~ is toil, & a life of self denial & hard work, & but what of that. It is all to be done for my Saviour's sake; & ~~then~~ soon it will all be over, & then there will be rest - enough & a great, eternal reward with it.

¶ "I was two months in making up my mind to come here, after I was convinced I was needed. There were so many things to give up & so much unpleasant to meet. How do I view those things now? Far different. / then The great mountains of difficulty grew smaller or disappear as I met them

I do not find life in India to have as much of unpleasantness as I once pictured. ~~It~~ There are trials, but only such as God allows, & they only take the place of others we would have at home. True we are separated from many we love, but it does not seem as though they were far from us, for we can now hear from & write to them every week. & then we have many dear friends here; & what is more than all, we may always have that dear & precious friend, Christ ~~to be~~ with us; & with plenty of work to do, too, how can we be lonesome?

"Through all strife we shall have occasion to thank God for permitting us to come here to work for Him. Now that we are here, we feel that a great privilege it is to be able to remain and we hope we may have strength to do so for many years." //

Mr. Atkinson is out on touring. He seems to be in the work in earnest. He enjoys it both spiritually & physically.

We send much love to yourself & wife. We thank you for the Life of Mrs. Fiske you gave to Mrs. W. It has & will do us good. & we mean it shall do others good also. We desire to be remembered kindly to all at the Mission House. Mrs. Wells sends especially to be remembered to Mr. Ward & to Mr. Hutchins. Truly Yours —

S. R. Wells —

Ahmednuggur, Jan. 12, 1870.

Rec'd Feb. 24.

Ack'd [illegible]

Ahmednuggur Aug. 6th 1870 -

Rev. N. G. Clark -

Dear Brother.

We are thinking of you as once more being at home. We hope the journey you have taken will prove a great blessing to you & that you may once more enjoy your former good health.

Since last writing you, I have for the most of the time been living the life of a student, taking part in little outside labor that would be ~~worth~~ interesting to friends at home - As to my progress in study, no doubt others will speak of that. I find much pleasure in the study of the language. It is not a task for me to study it. I love it. Besides there is no lack of incentives to the accomplishing this, as soon as possible -

My health is good - I am feeling stronger & better, more ability to study & work than at any other time since I have been in India -

Mrs. Wells. health has not been good for several months past. It was brought on by doing the same here she had been accustomed to do at home - I refer more especially to taking long walks - going up & down high stairs and such exercises as are too severe for women in this country. But which she had to learn by bitter experience -

At first we feared her ailment was such that she would not again enjoy good health ~~again~~ in India. But now there seems the best evidence for believing she will before long regain her former good health. She is now daily growing stronger & healthier.

Brother Atkinson has been stopping for a few weeks past in Nuggur. This has made it very pleasant for us. He was a dear friend of mine in America & now he is as dear as a brother. It is a great comfort & satisfaction to have a class-mate join in the same field of labor.

/One of the great events of my life in India has been that of my visit to Satara & there attending the yearly meeting with the dear brethren of this mission. Every thing was so new and interesting to me that my own feeling prompts me to begin & write a long and familiar account of the much I saw & heard. / But I fear by doing so, I should only relate what you have had written before & are already familiar with.

//"I had no idea that there ~~was~~ were so great & extensive fields of labor here, as I begin to realize there ~~is~~ are; nor that there were so many thousands ~~[illegible]~~ not reached "yet" by the preached Word of God, the blessed Gospel of Christ.

I wish ~~the~~ christians at home could see, if no more, only the Satara district. They would be led to wonder, would & stand amazed, to pass through many large cities & villages where the word of God is seldom if ever made known, to see ~~most~~ all of these people still in heathen darkness, still worshiping gods of stone, wood & metal! Thousands dying every year without the knowledge of Christ, & thousands of children ~~being~~ brought up to worship & live as they & their fathers before them ~~have~~ done. When I learned such facts as these, and heard the brethren tell of the great work there still was to be done for Christ all around, I longed for to see more effort ~~some~~ thing more to ~~be done~~ for this people, as I never have before; I longed to be able to commence work myself & to have the privilege of making known to them the way of Salvation through Christ. I feel that this great region must be taken & held for Christ, & it can be done, if we can only have faithful soldiers of the Cross, ~~who~~ armed with the power of His might. If I might say a few words through you to the young men ~~who~~ are preparing in the Colleges & Seminaries, they would be these:- There is a great work to do for Christ here; the fields are surely ready; all around there are great tracts unoccupied, & we plead for ~~more~~ help. These great people need the Gospel, & the cause of Christ here demands more laborers.# We that are here feel that Christ pays those who work for him good ~~great~~ wages;# yes, even a hundred fold, more in this life.# Our trials ~~they~~ are not worthy of being mentioned besides the great privilege of making Christ known to those who know him not. May God incline the hearts of some to join their efforts with us, & thus reap the great reward ~~[illegible]~~ with us" in gather in this great harvest for Christ—

I enjoyed the meeting at Satara very much. I feel that it has been very beneficial to my physical, mental & moral life. I learned much about the manner the work is being carried on here which will be of much assistance to me— The brethren very kindly in giving me many hints & suggestions which will prove valuable in learning the language— We are all looking with much interest to the coming of the new missionaries now on the way— We expect an unusual interesting meeting in October at that time I hope to pass part of my examination— Kind remembrances to you & Mrs Clark & the brethren in the Rooms. From Mrs Wells & myself—

Truly Yours—

S. R. Wells—

Ahmednuggur, Aug. 6. 1870.
Rec'd Sept. 22.

Ans. Oct. [illegible]

Ahmednuggur, India Jan 18th 1871

Secty N. G. Clark.

Dear Brother,

We can hardly realize that we have already been in India over one year. and that it is a year and a half since we left America on our long passage around the Cape. The past year has been one of profit, pleasure, & trial to us, God has manifestly blessed and guided us. We feel that even the sickness and other trials we have had, have been among our richest blessings; by them we have been drawn nearer to the dear breathren, to one another, and to God, and by them we hope we have been better prepared for working for the Master.

No doubt you have already heard of our having a little son. He was born on the 25th of Nov. '70 We have given him the name of William Edward Wells. He is a fine healthy boy, We have given him to the Lord & have promised to bring him up for Him, We hope & expect he will honor the name of his Heavenly Father -

Mrs. W's health is now improving very fast; there is the best evidence for believing that she will once more regain her former health and strength. She has commenced her studies again. Our little boy is now just about as old as your child was when we were with you, we would like to know how that little one has been since then.

My principal employment is still the study of the language, along with this I am commencing to do a little direct missionary work. It is true it is but little; but it is a help to me & I hope the means of doing some good to others.

Twice a week I go out to the near villages, Rev. Ramkrishnapant generally goes with me. We start out about five oclock in the morning, reach some village just before sunrise. These cool mornings we usually find a group of men gathered around a little fire of grass, or little twigs. near the rest-house. I always say something. I realize I speak imperfectly & I find it quite a trial to try to address one of these little groups of heathen men. They always listen quietly & are very polite to overlook mistakes.

It is true these men are heathen and are mostly uneducated. Still they do raise some shrewd questions & objections. some that are not easily answered. I enjoy these visits to the villages very much. It is of much assistance to me in acquiring the language. I am becoming more acquaint with the manners & customs of the people. it gives me some insight into their life, with it's sins, trials & their needs. I feel a growing sympathy for them & a longing to be able to do more for their spiritual good. I find these visits are being blessed to me spiritual

I rejoice I am the means of opening the way for this earnest; & devoted native pastor to preach to these that know not God and the way of salvation. It seems as though it was a pleasure for the people to listen to him, and then he is fully able to meet all their objections. Seed will be sown that some day will spring up.

There is a great work to be done for Christ here. The great mass of the people are still in ignorance & sin. But few have turned to Christ for Salvation.

In the six villages I have just visited I found but one christian man in all many of the people have heard the Gospel many times, but they care but little about it They say their main concern is to find enough to fill their Stomachs, Ramkrishnapunt says, he does not think there is more than one in a thousand that cares any thing about spiritual things. In the great majority of all the villages far & near the leaven of Gospel truth has not begun to work its purifying influence. The high castes care much less for these things. After I have listened to a statement of the true state of affairs among not only the heathen but those who profess Christ, from Ramkrishnapunt and see still the great hold heathenism has on the people & how little Christianity has done for the mass of them; I say viewing it in this light there seem much to discourage. From a human point of view it seems as though this country can never be conquered for Christ.

Still in all these things I feel there is no cause for discouragement;

This work is not impossible for God it is not difficult for Him to accomplish the redemption of this people through the labors of his servants. Such a work only gives us more opportunity of trusting in God, of looking to the Master for strength and aid. This morning I felt so much strengthened & encouraged, when I thought that God could easily carry on this work and that nothing stood in the way, that the feeble hand & the wicked heart of man would not stop the work of redemption He designs accomplishing in this country.

With these views and encouragements before us. I feel we may notwithstanding the present state of affairs, push forward the work of Christ with joy and rejoicing; this great strong hold of Satan must fall, the enemies of of God will all be conquered. How can we but rejoice when we know ~~we know~~ the great Captain is conducting the campaign and that he is leading us on to certain victory.

Even if we do not *just now* see the enemy falling back or see great numbers of them surrendering to Christ, or even if they seem to be uniting to oppose us ~~still more~~, still we will not flinch back. We will not allow thoughts of discouragement to ~~stay~~ come in the mind. I more & more feel it is a privilege to work for Christ here or any where—

But the great question is how to carry on this work, how to spend our strength and labor as to accomplish the most.

These occasional visits to the villages are of much importance, we hope much fruit will result from it; but the mass of the people are not to be reached in this way. I am more & more impressed with the idea, that we must depend mainly upon native agency, When there can be sufficient native christians to carry on this work with mind & soul, then the work will progress rapidly, then the influence of the Gospel will be felt in all these villages.

I hope the time may soon come when the christians here, will feel that it is their work, and that the responsibility of the advancement of Christ's kingdom mainly rests upon them, that God has called them to make known the Gospel of Christ to their fellow countrymen— They are feeling this some, among the Christians we have some fine examples of earnestness & devotion. They are few. We must labor and pray that more may be raised up.

Among the dear brethren there is a longing and an earnestness to carry on the work in such a way, that the most for Christ may be accomplished. By talks at the Oct & July meetings, free discussions & in other ways we are from time to time receiving new light as to the best way to organize & conduct our forces.

I feel thankful I have enjoyed so many privileges & opportunities of hearing about what is being done, & the thoughts & views of the brethren as to what is needed to be done. While I have been studying the language I have been picking up information of the people, their ways & needs, and about the work to be done by me that will be of much help.

I am enjoying good health, ~~and~~ We desire to be remembered to the dear brethren at the mission Home.

Yours Truly,

S. R. Wells.

Jan 19th Since writing the above we have had one of the hardest rain storms, ever known at this season of the year. The damage done by it is very great. Many houses have fallen the crops injured; and many sheep. cows & buffaloes killed by cold & exposure.

This morning in company with Ramkrishnapunt I went out to a village some six miles from here. We had an audience of about fifty. They brought up many objections against the christian religion. The pastor was able to refute them all before coming away they said, it is true what you say. He invited any that wished to know more of the way of Salvation through Christ to visit him & talk with him.

We are well.

Truly Yours

Spencer R. Wells.

Ahmednuggur, Jan. 18. 1871.
Rec'd March 3.
Ack'd July 13.

Satara Oct. 20th 1871.

Sect. N. G. Clark -

Dear Brother.

I think my last letter was written to you from Ahmednugger. On account of Mrs. Wells health. we went to Mahableshwar where we spent the hot season. I found it a very profitable time to me in the study of the language.

From the Hills we came down to Bhuinj. a distance of twenty eight miles. At that time we received one of the most direct answers of prayer. We have ever had. Mrs. W. was then very weak - too weak to travel in the most easy conveyance - but in answer to prayer God gave strength. Before this you have heard of our being stationed at Bhuinj by the Mission.

It was a marked providence of God. that lead us to labor in that most interesting field. For more than a year past I have desired to labor in this part of the marathi field. Until we went to the Hills I thought we most likely would be sent else where. Mrs. Wells health prevented our return to Ahmednugger, This decided the

the matter. Some little description of this field may be of interest to you.

In the first place it is a beautiful country. there are few places, even in our own country that will surpass it in beauty of scenery. We are in the beautiful Krishna valley. on all sides of us from two to ten miles we are surrounded by mountains. not little but good healthy mountains. On the tops of some of these we see the remains of old forts that have served those of other days. in times of trouble. on others we see places for the peoples gods of stone. As I see these signs of heathenisms from our house. I think even these must be taken down & the banner of the cross planted in their place. Half a mile from our house runs the world renowned Krishna river. (called & looked upon as holy.) Persons often come great distances to obtain some of this "Holy" water. & for the privilege of having their sins washed away by bathing in it.

The valley in which we ~~are~~ ~~at~~ live is about sixteen miles long and six or seven broad. This is a very fertile region, & is cultivated by the Marathi, or farmer people-

This volly is filled with a great many villages, Only six miles from us. is the great city of Wall. One of the greatest heathen strong holds in this part of India, But the enemies of Christ must be routed even from such places as these, beyond me on the North lies another great volly filled with a great multitude that need the Gospel. On the East lies a great tract of county extending a great distance. I know not how far. & it all need to be work for Christ. There could not be a more needy field than this. Except the few that are with me as helpers or servants, there is but one christian family in all this great region.

There is ey thing to encourage one to labor for God in this field. The people hear the word, they listen as though they felt it was the truth & was what they needed to hear.

Some few seem to be desiring to know the truth.

While there, one man, of the farmer caste, who lost a son not long ago. came to me often & sat & listened to the truth attentively. When ever he spoke of his son tears came in his eyes. He seemed very glad when told his boy was probably now with God - & happy - His heart yearns ~~to~~ once more to meet - & live with ~~to~~ his son.

One man not long ago obtained a testament - & now he some times reads & talks to his people - I rejoice I am stationed where there is a prospect of doing so much for Christ.

Bhuinj is only 16 miles from Satara & by one of the best of roads. It is 53 miles from the city of Poona. the village of Bhuinj is one half mile from our house. Just across a fine little stream of water is a small waddy (village) of farmer people - these are a good caste of people. They always seem ready to hear the Gospel.

I have established a school. near our house - & now daily the Gospel is being preached - in the villages around in that valley.

It was thought best about two months ago, that we should come in here & stop a short time, on account of Mrs Wells ~~health~~. She has been constantly improving ever since we have been here - & now the prospects are that we shall be able to return before long.

Here then time is being spend most profitable. I can see the hand of God plainly in bring us here - By being so closely associated with Bro Wood, I am obtaining from him much valuable information, in regard to mission work - I have an opportunity of observing his method of work. He gives me many facts that he has known & information he has gained by a long experience. I have ~~have~~ a much better opportunity of study than I would with the care of a station to look after alone & I have I ~~have~~ the very best opportunity of putting into practice the Marathi I have acquired, I go out almost every day with one of the native helpers & preach in some one of the village around here -

I enjoy the work more & more, I ask for no greater blessing, than to be able to remain here & work in this great work for Christ for many years, I find it is growing to be my life & joy. In trying to lead others to Christ, I find my own soul is kept warm in Gods love -

I am still carrying on my study in the language

God has very kindly lead us since we left America— Every thing has been over ruled for the best. I feel that God is preparing me by all these different leadings to do a work for him here.

Our little boy is now eleven months old. He is & has always been in perfect health. He is a great comfort & joy to us.

I was detained from attending the meeting now being held in Nuggur—

It is much more pleasant here than at Nuggur just now, for we have a little rains now & then.

Please remember Mrs W & myself to Mrs. Clark & to the brethren at the mission house.

Truly Yours,
S. R. Wells.
Satara.

Satara, Oct. 20. 1871.
Rec'd Dec. 7.
Ack'd Jan. 24. 1872

11 Queen's Square, Bloomsbury
London Nov 11 - 1870

Dear Dr. Clark.

Once in my life I have been a prisoner, but did not expect to be agai especially on account of war, but here I am with my wife, shut up in this city, to remai four weeks, because there is no proper way of escape. I have tried all that is possible & no passage can be secured till the 10th of Dec. The P. & O. line that runs from Southampton is crowded to the utmost on account of th troubles on the continent, & to secure a room in a ship of this line one must engage it six weeks beforehand. Capt. Wells who left this house yesterday for Bombay did this way even 8 weeks beforehand. If one were alone he might be squeezed in anywhere, perhaps, on a week's notice. Mr Thos. Meadows, a friend of Mr Hamilton Th of your city, has done much to aid me, but nothing can be obtained till the time mentione & yesterday I was obliged to pay down half of the fare or lose a good cabin or berth on the "Orlando". This is very trying to us both, & it was not till all ropes had been duly pulled, & our way seemed, by providen to be confined to the one chosen, that we could at all content our selves without doing what would be too desperate, in securing some kind of a passage.

Mr Meadows, without solicitation is going to write Mr Hill to tell him of the situation. I am glad of this, because Mr H. may be able to give you satisfactory information as to the thing under consideration. This will be a good plac to suggest, that Mr Burr will be a good help to any of our Missionaries. If you know of any who are likely to depart wi one two or three months, a timely note addressed to Mr B. will secure a berth i good season. He is a gentleman, reliabl kind, - Himself & a relative before him have kept this house open 40 years to Americ travellers. Even a young lady leaving America all alone will be looked afte cared for, & every thing done to send her her journey in good shape. We have ha no less than sixteen or seventeen American here this week; & last night a Miss Norris from the New Brunswick & N.S. Baptist Boa arrived; & I assure you that it is gratifying in the extreme to see the kind & businesslike way in which, *at once* he cares for her, & early before breakfast, he dispatched a no to the shipping agents to secure a berth till he should come with Miss N & see the same & now he has gone directly with her to se to it - This gentleman will be of great service to any of our Missionaries & his house he says may be the general rendezvous for them - In coming to London, if any Missionary sends word even, to Mr B. he can at once be found by a brother Missionary who may be seeking him i.e, providing they both send in their address - If all our missionaries would make Mr Barr's house a sort of Registry Office, which he says he is quite willing to have done, it would often be a very great advantage - As I said, Mr B. I find is well known & reliable & if you want a passage secured for any missionary, just send to him & I am sure it will be all right - If this had been done for me a berth or cabin ought have been secured just two months ago & we now off upon our journey

We had a fine passage out on the Wisconsin. Fair winds most all the way - a pleasant set of passengers - & a very cheerful yet sedate time - My wife was sick a few days but stood the trip well - I was a little troubled by sea sickness for one day only, & it was a great comfort to be able to see to my wife myself - I assure you, dear Dr Clark, that we are anxious to be off. It is a trial to us to be kept here so long, but we do not feel so bad as we should if there were any blame attached to us. We remember your kind cheering words of advice, they are of good to us. We remember you all & the kindness we have

met with at your hands. We are glad
have the prayers, too, of so many loving Chri
hearts. We need them, & shall need them st
more, when we get into the stranger land

There is one saving feature, however, i
our going on the Orlando. She makes th
passage to Bombay in ten days less tha
the other ships, so that on the whole ther
will not be much more than two weeks
loss, & our board & entire outlay will not
much exceed a hundred & fifty five poun

If it were not for this loss of time I shou
think I were doing pretty well.

Yesterday I called upon Dr Underhill of
Baptist Board, in order to find an old
acquaintance, who left Oberlin some six yea
ago, came to England, & was sent out by th
Board, I was successful. I find the D
a pleasant gentleman & that he is well
acquainted with Dr Anderson of our Bo

Again, I say that we remember you with
great satisfaction & send you the warm lo
of our hearts, & to all those with whom w
have had to do at the M. House, Bosto

Trusting that we may be blest in our work
& greatly prospered & useful in the same
I am most truly & sincerely you
Richard Winsor

London Nov. 11. 1870.
Rec'd Nov. 25.
Ans'd

Sholapur India Feb 3d 1871

Dear Dr Clark

You may be sure that it was a happy day to us when the time came for leaving London. I am satisfied that we did the best that could be done & it was our great sorrow that we were so long detained. The ship in which passage was engaged did not sail as advertized, so we had to bear disappointment three times concerning the sam but as half the money was paid down we were nailed;- but it has all turned out well & we are happy in the greetings we here meet, from the brethren & their wives.

here was no ship going from Liverpool, none from Southampton, only those in which passage would have cost us much more than we had money to pay, whereas now we have £18-0-8 left, so that although our boarding in London was two or three weeks longer than we did hope t would be, yet we have saved much in the end- getting all my extra trunks right over to India without any charges-

Most of the brethren expected us out with Mr Park, & were disappointed not to find us with him, &, supposing that we were to follow right "on his heels" have been looking & waiting till.

they almost gave up hoping for our arriv
& were at a loss to know how to pray—
It seems Mr Park did not tell them that I w
not through "school" when he left—
But thanks to God we are here & well, hav
had a very prosperous voyage & very little
sickness— We are putting into the langua
under bro Hazen & a native teacher—
Have been here six days, learned the
Marathi alphabet, taken up the primer &
can read many words in the hymnbook whi
singing in the little schoolhouse—
I like the aspects & prospects of my work
Gods blessings must be had. There is
to do than any statement can show
comprehend it, it must be seen—
I have merely stated that we are safe
well & D.V., if it is pleasing, I will give
a more detailed account of our journey
through the canal—
I subjoin a brief account of money ma
for bro Ward, to whom as to you all we
send our kind & warm love

Most truly I am Yours
Richd Winsor

Sholapur, Feb. 3. 1871.
Rec'd March 11.
Ack'd July 13

[illegible]

[illegible]

[illegible]

[illegible] you [illegible] are

[illegible] Yours
[illegible]

Satara March 24. 1860

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

My Dear Brother.

Your letter of Jan. 18th. expressing your feelings of deepest sympathy with me in my sore bereavement, was received the 14th. inst. The same mail brought letters from other weeping friends — Mr. Howard, the father of the loved departed, Bro. Hazen, my dear boys & their Aunts in Boston. In silence & in sadness & with many tears did I read these letters. The fountains of grief were opened afresh as I thus sat down & wept for the first time over our loss with the loved ones far away. At the same time these letters all ministered to me strong consolation. They not only assured me of the deep sympathy of friends, but they told me of the sustaining grace of God under this sore trial. It was a heavy blow to the father, but he bore it with a truly resigned spirit. This is a great comfort to me. Surely the Lord heard our prayers & prepared his mind in a good degree for the heavy tidings.

More than four months have passed since I have been left alone. They have been months of the deepest sorrow & of the greatest joy. As it is not in the power of language to tell you of my sorrow, so it is not in my power to tell you of my joy. I can only say in the language of the Bible it has been "unspeakable & full of glory." I had most kind & urgent invitations from different brethren to spend a season with them, but a better course seemed to present itself to me. viz. to give myself earnestly to the work of the Lord here. This I have endeavored to do. & time has proved the wisdom of this course. "The God of all comfort who comforteth us in all our tribulation" has been with me. The everlasting arms have been underneath me. I have had the presence of my dear Saviour with me. O how precious he has appeared — the chief among ten thousands the one altogether lovely. The Holy Spirit has taken of the things of God & shown them unto me. making the word & promises of God appear as they are living realities. For this experience of the goodness of God I would call upon my soul & all within me to bless his holy name, & I would learn more fully to trust in him for the future. He hath done all things well. He is too wise to err. It becomes us in all things to trust in him — to commit our way unto him with the assurance that he will direct our paths. Your exhortation "Let us trust in the Lord & do the good he appoints for us to do" I wish to heed. And such is my purpose God helping me. & I feel the necessity of being the more earnest in this work as the time of my own departure draws more near.

I will now set before you in few words what has been done for the Satara mission in our present emergency. At the time of Mrs. Wood's death Bro. Munger was suffering from excessive neuralgic pain. & in other ways. so that it seemed very important that he should be permitted to take some change for the restoration of his health. We also much needed the society & labors of another mission family here without delay. Accordingly we made a representation of the matter to the brethren of the Bombay & Ahmednagar missions asking them to send us a family till the Prudential Committee could arrange to supply us from home or otherwise. This representation resulted in the Deans coming to Satara to remain till October next. They arrived here the 9th inst. Bro. Dean is suffering somewhat from the effects of a sunstroke & he with his family propose spending the remainder of the hot season at the Hills, & will leave for Mahabaleshwar next week. They & Mrs. Graves will return to spend the rains in Satara.

The Sabine from Boston, now in Bombay is chartered for New York, & is expected to sail about the 1st of May. Bro. Munger is expecting to go in her.

This statement at once tells you our destitution & our need. Bro. Dean is sent here only till Oct. next. He thinks he is much better adapted to the work in villages than in Satara, & having become acquainted with the people in his field that he is better fitted to labor there than any where else. I have nothing to suggest to you as to the best mode of supplying Satara. The brethren are fully occupied in their own fields of labor, & it would seem that the only way is to send men from home. Satara has ever been too weakly manned. To be an efficient mission we should be *two mission families at the station* & *one* or *two* families at out stations — say one at Rahimatpur & one at Karar, & *another*, if you can send so many, at Wai, according to the proposed plan of occupying this field when the Deputation visited us in 1854.

In speaking thus of enlargement, my thoughts recur most painfully to a paragraph on Satara in the "abstract of the Report" for last year, in which some doubt seems to be expressed as to the continuance of this mission. No such expression have you given us in your letters, & we do not know how to understand this. That expression in the Abstract of the Report was very disheartening to us. Your letter just received seems to tell me that I can not have rightly ~~have~~ apprehended that remark in the abstract, for in this letter you write "I believe the Lord will in some way bring the morning of a good day upon your mission."

In a letter written in June last I gave you some account of the school in my yard. It has continued under the same teacher till ~~now~~ last week when I gave it over to Dama, the younger son of Rughoba our Catechist. He came to Satara from Ahmednagar in Jany I offered him the school at that time; & he was willing to take it, provided I would teach him English. I could not accede to such an arrangement consistently with my own views of duty, & with the well known & expressed wishes of the Deputation upon this subject. Accordingly the boy left for Ahmednagar in company with the Ballantines as they passed through here on their way the early part of this month. He went with them as far as Sasoor one march this side of Poona. The Deans & Ballantines spent the day together there, & Dama returned from there with the Deans & has taken the school. He is young, but promises to be a better teacher than the one I have employed hitherto.

Hiroba who has been on the list of inquirers since my return to India, & Martha wife of my Butler & the sister of our catechist Ravuji have been examined this week before the Church in reference to their fitness to be received into our number & approved. They are to be admitted to the church tomorrow.

I have alluded to my labors among the people for the last four months. I have been much among them in Satara & in the near villages: & have also made one tour up the valley of the Krishna as far as Wai, & one to the East by Rahimatipur as far as Aundh 22 miles distant from Satara. It has been very gratifying to learn, that in the midst of so much darkness, the gospel has sounded out from this city into all this region. Some have heard the word in our chapels in the city, some at the Hills, & some have read of Christ in books. My audiences in the villages were generally good, varying from twenty to fifty & a hundreds & a hundred & fifty. // Bro. Ballantine met me at Wai & we spent a day & a half preaching there. He also came with me to Satara & spent the Sabbath here. I think both he & Mrs. Ballantine are most favorably impressed with Satara as a field of missionary labor.

// As a general thing my audiences have been larger since my return from the meeting at Ahmednagar. One interesting feature in our audiences is that now & then individuals attend very regularly for weeks & months. They disappear then, & we see them no more for a long time — perhaps never. Another thing. Many of our hearers are from the surrounding villages. "The Kingdom of God is like leaven &c" & "it cometh not with observation". //

I cannot close without expressing my deep sympathy with you & your associates at the Rooms, in the case of Dr. Pomroy. I most highly approve the course of the Committee, & it seems to me it must commend itself to all your missionaries, & to the great body of christians at home. We were not prepared for such tidings, & it came with crushing weight. One of the results of these tidings has been to stir us up to more prayer for you & all the brethren at the Rooms. & I trust the Lord will yet bring good out of this sad event.

With my kindest regards to Mrs. Anderson

Believe me

My dear Brother

Most truly Yours

Wm Wood.

P.S. May I not hope the matter of supplying Satara will be taken up in earnest by the Committee? October will soon come round. & if the matter is delayed it will have a very disheartening effect upon me.

W. W.

I have not spoken of Bro. Munger's plans beyond his purpose of leaving soon for America. He will will inform you of them I suppose

W. W.

Satara March 24, 1860.
Rec'd May 15.

Satara April 24. 1860

Rev. R. Anderson D.D.
My Dear Brother.

I wrote you a month ago asking you to send us aid in the form of a mission family. At the same time I stated what temporary arrangements had been made for supplying Satara. The Deans went to the Hills a few days after I wrote, & Mr. Munger left for Bombay the 5th. of April. He sailed for New York in the Sabine on the 19th. I hope he wrote to you fully before leaving, stating to you his wishes in regard to the supply of Satara with laborers. I suggested to him that we write a joint letter, but he thought we had better write separately. I know however from conversation with him, that he fully concurs with me in thinking you should send a mission family here without delay. I think it is his purpose to return to labor here. This he has expressed & he has left with this in view. How long he will be absent we cannot tell, or what changes may occur before his return are unforeseen; but one thing I am sure must be clear to your own mind, that it is not wise nor right to leave me here alone. And as I stated in my last letter, wisdom would seem to dictate that the best method of supplying Satara would be to send a family from home.

The two persons I mentioned in my last were received to the church on the 25th of March. Hirsba is of the Mahar caste & is a person of a good deal of standing among his people. He has a wife & six children. These we have brought into our compound for the purpose of giving them christian instruction. As their village is six miles off we could not do this while they lived there. We also wished the children to attend school. We have also decided to employ Hirsba as a catechist. We are the more ready to do so from our long acquaintance with him than if he had been with us but a short time. I hope he may prove an efficient helper. Our other helpers have not been very eager to go into villages beyond the little circle of villages near by. This man proposes to take a wider circuit of fifteen or twenty miles or more. & today he with one of the older catechists are to start out on such a tour.

Our employing this man reminds me of your letter on Allowances for 1861 giving us warning that we must reduce our Estimates for 1861 some $190. below our appropriations for the present year. Which letter was received the 12th. inst. I approve the principle upon which this letter is based. I see no other way in which you can extricate ~~yourself~~ the Board from the present financial difficulty. I do not now see how the reduction is to be made unless it be in what you already know to be the reduced state of the mission. When I make out the Estimates however in July I shall take into view your statement. In case you send a mission family as I hope you will. You will of course make arrangements for their support.

Mr. Munger's fare to New York was only Rs. 400. or $200. This is very reasonable. We shall not overrun our appropriations this year. Probably we shall not expend the whole sum.

The day following Mr. Munger's departure an indescribable sadness came over me. The last earthly prop was gone. I felt *alone* as I had never been before. But I sought unto the Lord & he heard my prayer. And since that time my mind has been at peace. I can trust myself & all the interests of this mission in the hands of the Lord. I doubt not he will in his own good time bring every thing to the very best possible issue. Whether it will be in accordance with my own narrow views & wishes is another thing. I shall be interested to know what the committee decide to do for us. & I hope you will early inform me.

In your letter of Jan. 18. you speak of my dear boys. I have uniformly good accounts from them. The Trustees of Groton Academy a short time ago voted to give them their tuition so long as they should attend the institution. Their progress in their studies is satisfactory- though I believe neither of them is a prodigy of learning. I hope not. They are furnished with the best of homes- & the best of privileges. May the Lord work in them a renewed nature & fit them for his service. You also allude to the death of your own infant children- though you do not mention the number. I often think it is great gain to them to be thus *wholly* educated in the school of Christ above.

As ever very truly Yours

Wm Wood

Batavia April 24. 1860.

Rec'd June 13.

Ack Aug 16

Satara July 5. 1860

Rev. R. Anderson D.D.
My Dear Brother.

Herewith you will find the Estimates for Satara for the year 1861. The sheet is a copy of what I sent to the Brethren at Ahmednagar & was approved by them at their meeting in June. What provision they have made for any contingent expenses which may arise from supplying Satara with an additional mission family I do not know. How this supply is to be made I do not yet fully know, whether from the Ahmednagar field or from home; though from your letter of ~~[illegible]~~ April 2. to the Brethren of the Maratha Mission, a copy of which I received May 25. I infer that you contemplate supplying Satara from Ahmednagar. There are many advantages certainly in such an arrangement in our present state. Advantages to this station at least. & I can make no objections to it.

I have had it in mind to answer your letter of April 2nd ere this, but have supposed that a joint letter of the Maratha Mission would be drawn up giving an expression of our views & feelings of the institution of this new order of things uniting us in one. I was not able to attend the meeting at Ahmednagar & have not learned that any such letter has been prepared. I may here say that such a letter from you was quite unexpected to me, but perhaps none the less welcome on this account. It has done more to make me feel that I am a missionary to the Maratha field than

Rāhimatpur Dec. 8. 1860
(14 miles to the East of Satara)

Rev. R. Anderson D.D.

My Dear Brother,

I have had it in mind to write you since the time of our meeting at Ahmednagar in October, but I never find it easy to collect my thoughts for writing when "on the wing" as I have been since that time. The business transactions of the meeting &c. &c. as drawn up by our Secretary are far on their way to you. The meeting in itself was full of interest. & of a higher order than usual in the addresses given, both in style & matter. In theory at least our native brethren are getting schooled into the true idea of what the church should be in heart & life. They are weak yet, but I think there is a conscious feeling of growing strength among them — in numbers, status & self-reliance.

After the meeting I spent a week with the Fairbanks & Abbotts in their village homes. Wādālé & Rāhurī. & should have visited Mr. Barker at Khokar had he been at home. He was absent just then in Bombay for getting a little dentist work done. I had never before been in the valley of the Godavery. I had never seen the operations of our brethren in the villages. What I saw & heard during the short week I was there, made a most favorable impression on my mind; & I long for the time to come when a mission family shall be located here at Rahimatipûr, another 30 miles to the south of Satara at Kärād (Kurrar) another at Wāī 20 miles to the North west of Satara. & two at Satara for the work there & the multitude of villages near by.

On my way home from Ahmednagar I went to Bombay & spent a week with the Hardings. I had fears in regard to Bombay lest with the Press gone &c. &c. I should see little of any thing of visibility in our missionary operations there. In this I was happily disappointed. I had the pleasure of preaching to the church on the sabbath. Haripant preached the other part of the day. & Ram Krishnapant preached from the door steps of the Chapel at evening to a large & attentive audience. He conducted his service admirably. Of all others whom I have heard on such an occasion I think R Ram Krishnapant the best adapted for just that kind of labor. There was almost the same quiet there would have been inside of the chapel. There is much in R. K's manner that contributes to this; a few police men near by under Mr. Forget's training lend a helping hand. Three times a week R. K. holds service there on the door steps. & two or three evenings he has like services in company with Bro. Bowen & others elsewhere. Bro. Harding too has opened a place for preaching on the [illegible] premises at Byculla where he has a disly service. It was at one of his meetings at this place of worship that the Musulman who was recently received into the Church in Bombay first heard the truth. In addition to the services at the Chapel door by Ram Krishnapant, Mr. Deimler of the Church Mission has a service there in Hindusthani once a week. I was much interested in the fact that in the busy crowded city of Bombay so many from day to day gathered at these places of worship to hear the word.

I think two strong men are needed in Bombay for just this work there, as well as for their influence & aid to our work in the Deccan. Without this number of men there I think we in the Deccan must ever feel a good deal crippled in our work, especially will it be so as the work advances & the stations multiply. One of these at least should be an old missionary. I hope Bro. Hazen will be able to return to occupy Bombay with young Mr. Ballantine in the course of the coming year.

When I left Satara to go to the meeting at Ahmednagar, Dasoba, our school-teacher, much against our wishes left the school & went on to Nagar too, & before the meeting closed he went to Bombay to study English. He had been there but a few days when he was taken sick with fever & returned to Nagar. [illegible] a teacher in Mr. Bissell's field was appointed to Satara to take the school on a pay of Rs. 7 (two rupees more than the [illegible] was receiving. Mr. [illegible] Rao is [illegible] he refused to come for less than Rs. 10 per month. It was a vote of the mission if he refused to go to Satara on a pay of Rs. 7 per month to dismiss him from the service of the mission. True to their words they have done as they said. Sabaji is dismissed & another is put in his place. This is a step in the right direction. In my view our helpers should go where they are most needed, & on refusing to go they should be dismissed. We can afford to remain without a teacher for a time longer, if by this means we can secure the establishment of this principle. I am sorry we cannot have a school. On my return to Satara the children flocked around me to know when the school would commence, & I had to tell them that I could get no teacher for them. Mrs. Dean has a school for girls, where the two eldest daughters of Hiroba attend, & his eldest son I have taken along on this tour with me. ~~that~~ he may continue his studies. Haripant & family (the younger portion of it) are in Satara. He was appointed there for a year. He has obtained a house in the city not far from our place of worship. His coming to Satara will increase our expenditure by at least Rs. 20 a month & if we include his expenses for coming on & returning I think it will be full Rs. 25 a month. This is additional to the Estimates I sent home for next year. There will also be extra expense to the Satara Branch in connection with the Deans coming & living at Satara. Expense for coming on

Ahmednagar, for going to the Hills next hot season. He has leave from the mission to go there with his family at that time. Five rupees additional to his salary in view of his living in a city. In making out my Estimates for 1861 I left out every thing of this kind as I then stated with the view of provision being made for extra expenditure by the "Mission" or by the Prudential Committee when the time came. I hope you will approve & make the provision.

We have been at this place (Mr. Dean & myself) five days preaching twice a day in different parts of the town, besides talking more or less to the school-boys & others who have come to our tent. Mr. Dean has also been out to two villages two miles distant where he found good audiences. This town as you know has a population of 7000. Our audiences have been good & the interest to hear is no less now than it was the first day we came. We have been here many times before & the truth is a good deal known by the people of this place. There is a large number of Mahars here & this year they express a very strong desire that we establish a school among them. They have a large number of children & I know of no place more inviting for such operations. Had we a good Christian teacher I should be in favor of starting a school at once. I hope the Lord will give us some teachers of our own before long. Raghoo the son of Hiraba goes on with his studies. I hope he may become a teacher in two or three years. I hope too the missionary spirit will greatly increase among our native brethren in the Ahmednuggur mission so that they will be ready & eager to go every where preaching the word & doing the work assigned them.

I spent the Sabbath a week ago with Mrs. Graves at Mahabaleshwar. She was troubled about the "Income Tax" & earnestly desired me to come up & adjust matters for her. Dr. Brimpton the present Superintending Surgeon at the Hills strongly advises Mrs. Graves' going to America. I have written Mr. Ballantine upon the subject & I await his answer before writing you fully upon it. Rughoba one of our Catechists has gone to Ahmednuggur for a month to visit his son Sadanaji whose wife died a short time ago. Ruvaje Catechist is recovering from fever with which he has been laid up a month. The day before we left Satara Hiroba was bitten by a dog in the back of his leg just above the ankle which prevents his coming with us. So that at present we have no helpers along with us.

I cannot express the feelings awakened within me in passing over the way to the meeting at Nagar & while there this year, how the past came before me & how I felt more deeply than ever my loss. On my return too to Satara my home is more desolate than ever. so that I find it a relief to get away from it out in tent life. This solitude dries up my spirits & I feel that I can't endure it. for which reason I feel under the necessity of asking the Committee to give me leave to visit America — & leave at such time as shall be approved of by the mission. Members of the mission were ready to bring the subject forward at the time of your meeting but I did not desire it then.

The accounts of your meeting in Boston so far as they have reached us have interested us much. We hope to receive more full accounts by next mail. It is a cause of thanksgiving to God that the debt of the Board is cleared off. What hath God wrought by our Board during the last fifty years! And what will he not do during the next fifty years?

We are glad to hear of Mr. Munger's arrival in America but are very sorry to know that he suffered so much during the last half of the voyage & that his health was so poor on his arrival in New York. We hope to hear from him again soon that he is better.

With kindest regards to Mrs Anderson

Believe me ever
truly Yours

Wm Wood

Batticotta Dec. 8. 1860.
Recd Jan. 25. 1861.

better [illegible] this [illegible] Association so that they will be read [illegible] every where [illegible] the word at [illegible] the [illegible] among them

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Rahimatpur, Dec. 8, 1860.
Rec'd. Jan. 29, 1861.
Ans'd Feb. 18.
Pub. Ch.
Migration
Extra Grants

Satara March 22, 1861

Rev. R. Anderson D.D.

My Dear Brother.

My last letter to you was written in December while on a tour with Bro. Dean in the villages to the South East of Satara. We went on as far as Poosesowli, twenty five miles distant; then took a turn back to the north as far as Pimporeh near Deoor. by way of Koregav; & thence back to Satara. You will readily trace our route on the "Map of Satara" which I left at the Missionary House. We were a month on this tour, & preached the gospel in forty villages. In the large town of Rahimatpoor we spent a week. You will remember this is the place for an *outstation* when you can give us a man to occupy it. The Mahars here are very desirous we should give them a school. We would do it at once had we a Christian teacher. This we have not, not even for the school for boys in my Compound. At Koregav we spent several days. The Mahars here too desire a school. We have not the teachers. & how we are to obtain them I can't tell. Raoaji our Catechist is not very well qualified for a teacher, but as Haripant is now at Satara we might send him to Rahimatpoor in the capacity of *teacher* & *Catechist*.

I am in favor of this. Certainly there would be no harm in making the trial. If it should not work well it would be an easy thing to call him back to Satara.

At Koregav I was stoned by the mob on sabbath evening the 23 December, though without any serious injury to my person. I have sent a brief account of it for insertion in the Dnyanodaya. When it is published I will send you a copy. In all the other villages we met with civil treatment & had good opportunities for preaching the word. In the mean time the "water difficulty" came up in Satara. The whole city was moved. They were ready to vent their fiercest wrath upon Haripant for presuming to go to the public tanks for water. I herewith send you a printed account of it furnished by himself for the Dnyanodaya. We were rather glad the conflict should go on without us (the missionaries) but it raged so fiercely that it was necessary for us to come in twice during the month. The second time I remained & Bro. Dean took out his family for a week. During that week we held meetings for preaching & discussion. Hundreds attended. One or two champions came forward to meet us on these occasions but Haripant was more than a match for them. He has a great deal of power in debate. He argues well & knows how to wield the "Sword of the Spirit". Just now he is on a tour with his family in the direction of Wai. The Catechists Rughoba & Hiroba are with him. At Wai he ~~meets~~ met with much abuse from the Brahmans, but by the aid of the Fouzdar he was saved from personal harm.

The first week in January was observed by us as a special season for prayer, interrupted however by my being called to attend Court at Koregao three days. Notwithstanding it was a good week. We felt in a measure quickened by the presence of the Lord. One young woman, teacher in Mrs. Dean's school for girls seemed to be deeply impressed with a sense of her sins. She wept much, & cried to the Lord for mercy. We hope the Lord has wrought in her a change - we call conversion. This person was for a long time in Mrs. Graves school. She had frequently asked for baptism, but now she says she never before had any true sense of her sins. Never before did she know the teachings of the Spirit. We had a similar case nine months ago in the person of Ramabai wife of Ravaji. She is a member of the Church & had been for years, but at that time the Spirit set her sins before her as she had never seen them before. She was in the deepest distress on account of her sins. She compared herself to Bunyan's pilgrim in the cage of Giant Despair. There was no mercy for her, as she thought.

In the course of a few weeks she gradually came up into the light, & has since had peace in believing.

In the latter part of January I set out on a tour to the East & went on as far as Sholapoor. Bro. Harding met me at Panderpoor where we spent four days in preaching to large audiences, not only to the residents of that place but to pilgrims who had been on a pilgrimage to Khandoba at Jejûri. The homes of these pilgrims were a hundred miles to the East of Panderpoor; & Jejûri is a hundred miles to the North west of the same place. On their return from Jejuri they spent two days at Panderpoor in honor of Vithoba. I think there were from five hundred to a thousand of these pilgrims. Twice we preached upon the flat roof of the massive building which surrounds the temple of Vithoba & which is itself a part of the establishment. I was surprised at the amount of knowledge the people had of Christian truth. It is accounted for from the fact that many missionaries have been there to preach. Many books too have been sold there & more given away. During our stay there Bro. Harding sold Rs.10 worth of books & on my return from Sholapoor I sold Rs.4. more. We sold them at half price to hawkers & merchants. The fact that they are ready to buy them, itself indicates that there is a demand; & a most interesting fact it is. It is still more marked & striking in the Sholapoor fields on account of the great number sold there the present season, as you will no doubt learn from Bro. Harding's pen in due time.

I spent ten days with the Hardings at Sholapoor; & delight-ful days of Christian communion they were, enlivened by the presence of Mrs. Nesbit who was spending a few months in their family. The rail road you know already extends to Sholapoor. The iron horse was an interesting sight, steaming away over the broad plains of the Dakhan so far in the interior — 276 miles from Bombay; & exhibits one of the most decided marks of advancement India has ever seen, to say nothing of the rest of the world. This rail-road will be of incalculable importance to the opening mission at Sholapoor. That city is now in close proximity to Bombay; nor is it very far from Satara & Ahmednagar, as both these stations can be reached from Poona in half a day if necessary by public conveyance. I came from Poona to Satara last November in 31 hours in my own bullock cart, with the aid of two extra pairs of bullocks. In my view Sholapoor is a most interesting & important missionary field. It has a large population & is the centre of a great inland trade. Pandharpoor would be a most interesting outstation of the mission at Sholapoor. Bro. Harding tells me that Barsi is still more interesting. What a field we have, sweeping round from the Godavery on the north to Sholapoor, & then west to the rugged mountains of the Sahyadri range, or Mahabaleshwar Hills! Are the Committee ready to occupy it? I am glad to know it is their purpose to do. But like many other things in this world, they should understand that it is now or never. Others stand ready to enter into the Sholapoor field; & it would neither be courteous nor Christian in us to act the part of the dog in the manger, neither to occupy the field ourselves nor allow others to occupy it.

The physical features of the Sholapoor field are widely in contrast with those of Satara. It is not a dead level, but gently rolling like the valley of the Godavery; without hills or mountains to relieve the eye. I love the hills, & the homelike feeling which came over me, as on my return they came looming up in the distance is well known by one who lives among our New England hills on one's return from a visit to the "West." You remember perhaps how these hills about Satara seem to bear up the heavens on their truncated tops. I look upon them as monuments of a Father's love. As I look upon them, I have a strong & increasing desire to raise up monuments of

God's grace from among this people. which shall outlive these "everlasting hills". And I do believe the Lord has mercy in store for this people. We are not faint nor discouraged. Nor have we ever been. We only fear our patrons will grow discouraged from our apparent want of success.

On my way to Sholapoor I had a violent billious attack which for an hour or two I thought to be cholera. There was violent purging attended with a great deal of nausea. I made free use of Davis' "Pain Killer" which furnished relief. I was weak & unable to do anything scarcely for two days. At Sholapoor I had another attack. less violent but more protracted. The weather was hot on my return. & I was prostrated. I came around by way of Velapoor & Phultun near the northern boundary of the Satara state. It is nothing but a rough native cart road. & has few good shade trees for pitching a tent. My liver became affected. I had pain in my side — lost all appetite — my strength was gone. my voice husky & weak, & during the day my pulse up to a 110. I was unfit for service & in fact did nothing. My Catechists Hirsba & Ravaji found good opportunities for making known the truth. Under these circumstances you may well suppose I was glad to get back to Satara. into a cool dwelling. It was all the medicine I needed. I did however have a few packs in the wet sheet. In the course of a week I was pretty well again. I arrived in Satara on Monday morning Feb. 25. That same evening the Deans, in company with Mrs. Abbott & her children who had come on from Ahmednuggar, left for the Hills, where they now are spending the hot season. Mrs. Abbott occupies Mrs. Graves house & the Deans mine in the same compound. On the 16th. inst. the Deans had another son born.

In the absence of the Deans I am more alone than I was on my return from Bombay in November; & yet a sense of my loneliness does not oppress me as it did then. Then it seemed insupportable, as you have learned if you received my letter written in December. The Lord seems to have prepared me for this season of solitude during the three hot months by my tours in the villages.

I was very glad to see your letter to the mission written Dec. 28. giving us such a "birds eye view" of affairs in our country. It is such a view as the christian should take, & has the privilege of taking; & a most comforting one it is.

With kindest remembrance to Mrs. Anderson, & to all your coadjutors at the Missionary Rooms. I am very truly
Yours. Wm Wood

Satara March 22. 1861.
Recd May 7.
Ansd July 16 1862
Sheldon Kerr
Pr &c

491

Satara March 25 1861

My Dear Bro.

There is room in the package for this printed account of the "Water difficulty" near Seroor so I cut it out & send it. Bro. Barker has another case occurd more brutal than any that has yet taken place. He writes me that "two offenders are sentenced each to two years imprisonment, & eleven to one year each, & all with hard labor."

Raghoo, son of Hirdba went down to the rivers side, at the village of Nadutti, a few mornings ago to wash his face & a police sepoy cried out to him "haloa, so ko" What are you doing there?" & at the same time rushed upon him & gave him two blows over the head. He then took him to the *Chawadi* & put him under guard for two hours, saying he would take him to Koregav to be punished. After a while the Police Patil came to the *Chawadi* & released him. As soon as I learned the facts of the case I wrote a note to Capt. Rose Commandant of Police. He called the Sepoy to him, & punished him by cutting his pay one rupee a month. (it was five rupees before) & removing him to a distant station. The boy gave him no occasion for treating him thus. It no doubt was from the fact that he is a Christian boy.

Yours truly

Wm Wood.

ज्ञानोदय.

DNYANODAYA.

(RISE OF KNOWLEDGE.)

Vol. 20. BOMBAY: FEBRUARY 1st, 1861. No. 3.

पुस्तक २०. मुंबई; ता० १, माहे फेब्रूएरी सन १८६१. अंक ३.

THE DNYANODAYA.

Bombay, February 1st, 1861.

Water Difficulty at Satara.

To the Editor of the *Dnyanodaya*.

Sir,—Your readers have been much interested in reading the numerous letters published in your excellent paper in regard to the "water difficulty at Ahmednuggur," and the decisions of the authorities in regard to the rights of Christians to take water, and the mistaken notions of people and their unjust treatment of Christians in reference to this matter. And by means of these articles in the *Dnyanodaya* the minds of people have been enlightened, and they have become convinced that Christians have the right of taking water from the public tanks and wells which are used by the people generally, and that the decision of Government to allow this right to Christians was just and righteous. But just as at a feast, the same substance, if served up in different ways and in different dishes, gives more satisfaction to those who partake of it than if it were served up in only one form and in one dish, so doubtless your readers will be gratified to hear what has occurred in other places in reference to the same water difficulty; and I hope therefore that they will be interested in the following account of what has recently occurred at Satara.

Having been directed by the Mission to go to Satara, and reside there for a year in order to preach the gospel to the people, I came here with my family, and when I began to search for a house to live in, the people made efforts to prevent my obtaining any house in the city. Several owners of houses at first agreed to let me have a house, but in consequence of the threats made and the opposition excited they afterwards refused. At length, after innumerable difficulties and very great exertions, a Parsee gave me a house which no one else would occupy, as it had the reputation of being haunted, and was in many respects very inconvenient. Before going to reside there I had determined on the advice of several friends, that I would not go myself to any of the reservoirs unnecessarily, and take water from them, inasmuch as the people had a notion that I had come from Ahmednuggur to pollute the reservoirs, and give the people everywhere as much annoyance as I could, and that this was my chief object in coming to Satara. On the contrary, I was determined to act in such a manner as to convince all, that I only came to do them good. But what could I do, the people of Satara by their improper conduct forced me to go and take water myself from the reservoirs.

From the moment that I brought my things to this hired house for the purpose of residing here, the people made arrangements to prevent our getting water here in any way whatever. We had made an agreement with certain bheesties to furnish us water, but they refused to serve us, and when we offered any money to the bheesties passing by, to give us a little water, they would give us none. At length we sent a servant of the Koonabee caste to the reservoir to bring some water, but when they understood that he was taking water for us, they snatched the water-vessel from his hands, and put it in charge of police sepoys; and threatened him with immediate ejectment from caste. In addition to this, the barber who had shaved me was abused not only by the Brahmans but by the Moosulmans also, and was put out of caste. In consequence of this the people were all in such terror that we could get neither man or woman to serve us. A friend of ours, having spoken to the people urging them to allow our servant to take water from the reservoirs, they only replied by abusing him, and threatening to beat him severely. Then those very friends who at first advised me not to go to the reservoirs myself, and take water from them for fear of giving offence to the people, now said to me, that inasmuch as the people acted in this way, it was very necessary that I should show that I had the right of taking water from the tanks by going and taking water myself.

I then inquired with myself, what course I could take in getting water from the tanks, which would give little annoyance to the people, and at the same time accomplish my own object. I said, if I go to the Brahmans' reservoir, I shall show what my full rights are, it is true, but they in their pride of caste would at once be excited against me, and would quarrel with me. On the contrary, if I take water from the Moosulmans' reservoir, they would make no objection, but would allow me to do so in peace, and the Brahmans and others would be satisfied. By pursuing this course, in short, I thought I could get on most peaceably with all; and I accordingly took my water-vessel, and went to the Moosulmans' reservoir. The Moosulmans then said to me, Go to your own Brahmans' reservoir. I replied that I was a Christian, and that I did not care where I got water, and I said, if you have no objection I will take water from your tank. The Moosulmans replied, Our religion is for all the world, we do not care, you may take water from our tank, we will make no objection. I therefore filled my water-vessel from their tank. This the Brahmans could not bear to see, and they came forward, and said to me, Don't you take water from here, we forbid you. If you wish, make a complaint against us. Will you listen to us peaceably, or shall we beat you like the Karunz-Kurs,* and break your bones for you. I asked them who they were. They replied that they were Brahmans. I then said, I have not come to the Brahmans' reservoir, and why do you quarrel with me? Have you become Moosulmans? In view of my answer the Brahmans, instead of yielding the point, took the part of the Moosulmans, and began to quarrel with me as though they were actually Moosulmans, and not only so, they set the Moosulmans to quarreling with me, and induced them to abandon the tank because I had used the water.

The police sepoys of Satara are rather remarkable specimens of their class. For when the people began to give me abuse, and to come upon me to beat me, they took no measures to prevent it, but laying aside their belts they began to quarrel with me just like the rest, and after I had returned home they called me and took me to the Fouzdar's cutchery, and detained me there. The principal Fouzdar was not there, but his deputy prohibited my taking any water from the reservoirs, but seeing that I would not regard his decision, he gave orders that until the Fouzdar should return and decide the matter I should take no water.

After I had told my friends of these things, they advised me to make a petition to the Municipal Commissioners, saying that they would speedily give me permission to take water from the reservoirs. On the same day therefore I made a petition to the Municipal Commissioners, saying that I had the right of getting water from the public tanks, and that such was the order of the Government that Christians should be allowed this right, and I requested that, inasmuch as others would make objections to my taking water from the reservoirs appropriated to them, I might be allowed to take water from the Moosulmans' tanks, as they had the same feelings as Christians in regard to there being no distinction of castes, and therefore they could have no objection to my using their tanks. In reply the Municipal Commissioners sent the following order :—To the Petitioner,—It is not the custom in the city of Satara for Christians to take water from the tanks of Hindoos and Moosulmans, and therefore neither you nor your servants may take water from the reservoir. If you want water, apply to those persons who are employed by the Municipal Commissioners to give water to people of other castes, and you will receive water from them.

(Sd.) KESHOW KRISHNA.
„ W. RICHARDSON.
„ CHINTAMAN GOVIND PHATUK, Secretary.

This order was not only sent to me in writing, but the members of the M. Commission, who signed the order above, directed the Secretary to call me into the Cutcherry and in presence of all these to warn me that if I did not obey this order, they would take means to inflict upon me a severe punishment. The Secretary obeyed the injunction, and the joy of the people in consequence it is impossible to describe. But a full account of the whole matter and copies of the orders of Government in regard to the sight of Christians to take water, having been sent to the principal Magistrate and Collector by some kind gentlemen, he sent the following order to the Deputy Magistrate:

Forwarded to the Huzoor Deputy Magistrate.

That officer's prohibition against the Christian converts drawing water is wrong, and he is requested to withdraw it at once and report having done so. If the townspeople attempt any riotous opposition or force, the usual measures with respect to them should be taken, and the assistance of the Commandant of Police obtained if necessary. Copy of this will be sent to the latter officer.

In consequence of this order of the Collector, the Deputy Magistrate sent the following order to the Fouzdar :—

To MOTEELALL MOHUNLALL, Fouzdar of Satara.

From the Deputy Magistrate.

The Municipal Commissioners passed an order that no Christian should take water from the reservoirs; that order has been annulled by the Collector. The people therefore must be warned that they should make no opposition to the Christians taking water, and that if they do, they will be taken up and punished. If the people meet together and make a riot to prevent the Christians taking water, you must take them up and prepare charges against them according to the regulations. In this matter Captain Rose, commanding the Police, will also give you orders.

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* The Karunz-Kurs are Jingurs, who once went to a reservoir to take water by the permission of the Magistrate, but all the people set upon them, and beat them severely as well as all that aided them, and they could obtain no redress from Government. On this account people feel encouraged to make such a riot.

(Signed) W. RICHARDSON,
Dec. 14, 1860. Deputy Magistrate.

In reference to the above the Police have been informed.

MOTEELALL MOHUNLALL, Fouzdar.
Dec. 15, 1860.

In consequence of this order I sent my servant of the Koonabee caste, and obtained water from the reservoir of the Koonabees, and immediately the people there abandoned all these reservoirs. Thus they put themselves to very great inconvenience and me also. For when the people do not take the water of any one reservoir or tank, the water of that tank speedily becomes stagnant and unfit for use, as I have myself seen at Ahmednuggur, and now see here, and as any of your readers who have any curiosity on the subject may learn by reading the *Dnyanodaya* for Dec. 1st, 1860. I was therefore under the necessity of abandoning that tank also.

From all these things it would seem to have been the design of Providence, that the right of Christians to take water from the public tanks should be established on a firm foundation here as at Ahmednuggur. In order to remove the false notions which prevailed here about Christians, I had determined not to exercise my right of taking water from the public tanks for the present, but God allowed such difficulties and obstacles to be put in my way by the people themselves, that I was compelled to use my right of taking water. And when in exercising that right I might have taken water from the reservoir of the Brahmans, as I always had been accustomed to do from my birth, I gave up my claim to take water from the tank of the Brahmans in order that no difficulty might be experienced, and that I might live in peace with all around me, and merely asked the Municipal Commissioners to allow me to take water from the Moosulmans' tank, but was denied the privilege, the order of the Collector was received, and thus God brought it about that I should exercise my right of taking water from the Brahmans' tank, and in this way promote the welfare and the reformation of the people. Seeing this how could I refuse entire submission to the Divine will?

Some Government officers fear that while Christians have the right of taking water from the public tanks it is true, still all classes from the Brahmans to the Mussulmans honestly believe that it is contrary to their religion and to custom to take water from the same tanks with Christians, and that they would die rather than do so, and that therefore they would leave Satara, and go and live somewhere on the banks of the Vena or Krishna, or some other holy river, and thus the city be left desolate. And they think that rather than put all the people to so much inconvenience for the sake of one or two Christians, it is better to stop the Christians taking water, and thus promote the convenience of the native community. But they may rest assured that the refusal to take water from the same tanks with Christians is pure obstinacy, and is not a matter affecting their religion at all. From the decision of the late Governor of Bombay, Lord Elphinstone, it is plain that, be the caste of the men what it may, it must be regarded equal to the highest according to the decision of Hindoo sacred books; and the command of the Koran to all Moosulmans is, that it is unlawful for them to have any intercourse with idolaters and other heathen people, but it is proper for them to eat and drink with Jews and Christians, because they have the Holy Scriptures. Therefore it is plain that there can be no objection on account of religion to any one using water from the same tank with the Christians. And if you ask what is the custom of the country, just look at Bombay and other places in the Concan and the Deccan, where Christians reside; in such places it is the custom for all classes to take water from the same tanks with Christians, and the Christian authorities in those places have not allowed the Brahmans to have their own way, and the Moosulman authorities also have always refused to yield to the Brahmans under their control. It is only the bigoted Hindoo kings, who were entirely under the influence of Brahmans, who have made orders in regard to the separation of different castes in the use of water just as the Brahmans desired. But a Christian Government is not bound to follow the example of those bigoted Hindoo kings, and do just what the Brahmans see fit to order. Let the Government address itself earnestly to the work of giving to Christians their just rights in common with all the other subjects of Government, and in carrying their decision into effect let them not fear the clamor of the natives or waver in the least, and they will soon find that the people here will begin to use water from the same tanks with the Christians as they did at Ahmednuggur, as soon as they found that Government would not yield to their unreasonable demands.

I have written at great length, but I hope that my letter will not be tedious to your readers, but that all will be interested in it on account of the subject it treats of.—Yours obediently,

HARI RAMCHUNDER.
Satara, January 9th, 1861.

(Translation of the above.)

साताऱ्याचें पाणीप्रकरण.

ज्ञानोदयाचे कर्त्ते यांस,

विनंती विशेष— आपल्या सुंदर पत्रांत "नगरांतील पाणी प्रकरण" या विषयावर बहुत पत्रें, आणि ख्रिस्ती लोकांस पाणी भर-

ण्याचा हक्क आहे याबाबत सरकारचे ठराव, आणि त्यांविषयीं लोकांची गैर समज व अयोग्य वर्त्तणूक इत्यादि मजकूर वारंवार पाहण्यांत आल्यावरून वाचणाऱ्यांचे मनोरंजन झालें, आणि ज्या कित्येक गोष्टींविषयीं लोकांच्या मनांत भ्रांति होती ती दूर होऊन ख्रिस्ती लोकांस प्रासिद्ध हौद आदिकरून जेथें लोक पाणी भरितात तेथून पाणी भरण्याचा हक्क आहे, आणि तो हक्क यथार्थ आहे ह्मणून सरकारानें त्यांस देण्याचा यथार्थ ठराव केला, असी त्यांच्या मनांची खात्रीहि झाली.

तथापि एकच पक्वान्न एकाच पात्रांत एकाच प्रकारें खाण्यापेक्षां निराळ्या प्रकारें भिन्न पात्रांत सादर केलें असता भोजन करणारा अधिक आवडीनें भक्षितो; त्याप्रमाणें सदरहू पाणी प्रकरणाविषयीं दुसऱ्या ठिकाणीं कसें काय घडलें हें पाहण्याचा प्रसंग बुभुक्षित वाचणाऱ्यांस प्राप्त झाल्यावरून त्यांस हा पुढील मजकूर वाचण्यास आनंद वाटल्यावांचून राहणार नाहीं.

साताऱ्यामध्यें एक वर्ष राहून शुभवर्तमान सांगण्याचें काम करावें असें मिशन कमिटीच्या आज्ञेवरून मी सहकुटुंब एथें येऊन राहिलों. मला राहण्यासाठीं एथें घराचा शोध करूं लागलों, तेव्हां लोकानी कट करून मला मुळीं घरच मिळूं नये असले प्रयत्न चालविले, आणि कित्येक घरांचे मालक अगोदर मला आपलें घर देण्यास मान्य झाले असतांहि त्यानी मोडा घातल्यावरून ते देण्यास अमान्य झाले. तथापि भगीरथ प्रयत्नाने पिशाचबाधेच्या भयास्तव लोकानी टाकिलेलें आणि पुष्कळ गोष्टींने गैर सोईचें असें एक घर सर शेवटीं एका पारशाने दिल्हें. घरीं राहण्यास येण्यापूर्वी कित्येक मित्रांच्या मसलतीवरून
असा बेत केला होता कीं, लोकांमध्यें अ
ग्य समज पडून गेली आहे कीं, हे गृहस्थ
गराहून बुध्या साताऱ्यांतील हौद बाटविण्य
आले आहेत, आणि जिकडे जावें तिकडे
कांस त्रासच देत जावा हेंच काय तें य
काम. त्याप्रमाणें आपण विनाकारण हौदा
पाणी भरण्यास जाऊं नये. त्यापेक्षां हे
पले हितकर्त्ते आहेत असी सर्वांची ख
करावी अशा रीतीने वर्त्तण्याचा निश्च
केला होता. पण काय करावें, लोक
मला स्वतांच हौदावर पाणी भरण्यास
लाविलें.

मी आपलें खटलें या भाड्याच्या घरीं ने
क्षणींच आह्माला पाणी कोणत्याहि प्रकारें
ळूंच नये, असा बंदोबस्त करून टाकिला.
असा कीं, आह्मी अगोदर ज्या ज्या भिस्त्यां
पाणी घालण्याविषयीं ठराव केले होते ते सर्व
नात, व वाटेने चाललेले भिस्ती कितीहि
देऊं केले तरी पाणी देईनात. शेवटीं
णब्याचा गडी हौदावर पाठविला तर तो आह
करितां पाणी नेतो हें पाहून त्याच्या हात
घागर छिनाऊन घेऊन शिपायांच्या पाहऱ्य
दिल्ही, आणि त्यास जातिवाळ करण्याचें
घातलें. इकडे ज्या न्हाव्याने माझी हजा
केली त्यास नुसते ब्राह्मणच केवळ नव्हे
मुसलमान देखील गांजूं लागले, आणि त्य
जातिवाळ केलें. त्यावरून सर्व लोकांवर ए
ढा दरारा बसला कीं, कोणी गडी किंवा
आमच्या चाकरीस राहिनात कोणी स्नेही अ
मच्या गड्यास पाणी घेऊं द्यावें ह्मणून त
कांस बोलूं लागला, तेव्हां त्यांसहि लोका
आदवा तदवा बोलून तुह्मास चांगला ठो
देऊं असा धाक घातला. तेव्हां ज्या मि
नी म्या स्वतां हौदावर पाणी भरण्यास ज

ज्ञानोदय.

DNYANODAYA.

(RISE OF KNOWLEDGE.)

VOL. 20. BOMBAY: MARCH 15th, 1861. No. 6.

पुस्तक २०. मुंबई; ता॰ १५, माहे मार्च सन १८६१. अंक ६.

THE DNYANODAYA.

Bombay, March 15th, 1861.

Water Difficulty in Karde.

To the Editor of the *Dnyanodaya.*

SIR,—The right of Christians to take water from the public tanks and wells having been secured to them by the highest authorities of the land, and confirmed by the Home Government, they are beginning to avail themselves of the privilege. This step awakens opposition on the part of the bigoted, and those who are yet ignorant of the truth, which is making progress in the more favored parts of this land. In some places they are enraged, and ready to use violence towards those Christians who take water from the wells. In the village of Karde, about six miles from Seroor, a case of this kind occurred in January. The Pastor of the Church at Seroor and several other Christians went to Karde to spend the night and preach the gospel to the people. Knowing the feelings of the villagers about Christians taking water, they took the precaution to ask the Patil before going to the village tank. The Patil at first hesitated, but finally told them he would not forbid their taking water; they could do as they pleased. They then took water and made their evening meal. After some talk with the people they lay down to rest. Only one of them stopped in the Chowdi, as it was small, and there were some policemen stopping there. Late at night the people began to assemble around the village fire near the Chowdi, and talk among themselves about the "water difficulty." Some of their remarks were heard to this effect, "if one or two of the Christians were soundly beaten or killled, there would be an end to their taking water. What, if one or two of us have to hang for it; last year forty or fifty men here died of cholera, but the place was not depopulated." Having thus worked themselves up to the required pitch of excitement, they started for the Chowdi, where one of the Christians had lain down, and told him to get up and begone from there. They followed up their demand with pulling off his clothes and pitching him out into the yard. He called upon the sepoys there to protect him, but received no protection. The people there beat him, and two others with their fists and sandals, and followed them out of the place. The rest kept out of harm's way in the darkness, and all meeting outside of the village, some without turban and others without sandals, they returned to Seroor in the middle of the night.

The next morning they called on the Mamlutdar to state their complaint, but finding him slow to attend to them, they went to Captain Souter, Superintendent of Police, who was stopping there a few days. He immediately sent and apprehended the authorities of the village, and some sepoys whose business it was to have kept the peace. These at first denied any knowledge of the beating, but after a little it was found out who the guilty ones were, and about a dozen were secured and brought to trial. These were handed over to the Mamlutdar, who having investigated the case fined two persons, who were proved to have beaten the Christians, Rs. 10 each, one other Rs. 5, and the rest who were implicated Rs. 3 each. If we look at the nature of the offence it will appear that this fine was merely a nominal punishment. It is said that even this light fine was not borne by the guilty parties alone, but that the other villagers also paid their proportion, making perhaps 8 annas for each. The crime was an aggravated one. It was a concerted plot. These men fell upon a party of unoffending Christians at night, and beat them severely, for availing themselves of a privilege granted by Government.

The next day Capt. Souter called some of the Christians to the village where the beating occurred, and having summoned the village authorities and policemen, he told them that the Christians had a right to take water from the public wells, and would certainly do so, and that any one opposing them in the exercise of this right would be severely punished. He also told

Satara March 25 1861.

Rec'd. May 7.

Water difficulties.

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Satara April 19. 1861

Rev. R. Anderson D.D.
Miss^y. House Boston
My Dear Brother,

Your letter of Feb. 18th. was received the 15th. inst. It is all I could expect, or desire. I thank you for it. I thank you & the Prudential Committee for your kind consideration of my case, & for the assurance of your sympathy with me in my loneliness. You will learn from mine of 25th. March that I was feeling less lonely at that time than when I asked for leave to visit America. A month has passed since then, & no such feelings of loneliness & depression have returned.

You may be assured that I shall keep in mind the present pecuniary embarrassment of the Board, & shall endeavor not to increase that embarrassment by any increased expenditures of my own. It is not likely I shall leave India at present - not before the end of the year at least, unless I have clearer intimations in the providence of God that it is my duty, than at Present.

(In my last I sent you a printed account of the Mob at Koregav. My Catechists are spending much of their time this hot season on tours in the villages, & they say the story of this mob & the punishment of the offenders has gone forth into all the region round about & inspired the people with great fear. Hence the Catechists are treated with great respect. & in some cases with marked attention. They put up at the *Dharmsalas* (public *inns*) of the villages with none to molest or make them afraid. The people listen to their preaching with interest, but in *silence*. If any one begins to dispute with them or ask them questions leading to a dispute, the Patil stops him saying "do you not remember the Koregav affair?"

In March Haripant & family made a tour of twenty two days up the valley of the Krishna as far as Wai. Two of my Catechists accompanied him. In the account he gave of his tour he stated that in many places the people were very shy of him; that when he went into the village to talk to the people, not a soul would come to hear, but as soon as he was gone the people came around the Catechists at once in large numbers to hear. For this reason he let the Catechists go into the villages first to gather an audience & then he followed & addressed them. Thus God honors our unlearned & ignorant men — once Mahars, as the instruments of communicating his truth to the people, who are unwilling or afraid to hear it from one who was once a Brahman.

At Wai Haripant put up in the Dharma

Sala. but very soon the Brahmans of that place in large numbers collected & ordered him out. Haripant feared they would thrust him out by violence. & he applied to the Fowzdar of Wai, himself a Brahman, for protection. The Fowzdar at once came & dispersed the crowd, but afterwards by a private communication, he advised Haripant to leave. as the Brahmans were very bitter towards him. He acted upon this advice & went to another village. Since Haripant's return we have had a daily service in the city. The "water question" just now is sleeping quietly, hence the large crowds which flocked to our chapels in the time of excitement are no longer seen. Our audiences are now of the ordinary kind. varying from ten to twenty, thirty & so on up to fifty or more.

In a letter of yours to the Satara Mission dated Oct. 18. 1858 you stated that the Prudential Committee authorised us to dispose of any property the Board may have at Kolapür. We did not take any action at the time, believing we could not effect a bona fide sale of the chapel & grounds, inasmuch as the papers holding the property were with Mr. Wilder. Hence the matter rested till January last. when I received a communication from Mr. Havelock the Political Superintendent of Kolapür, stating that the chapel was in a dangerous state — the roof & walls falling in for want of repairs, for which reason it was his intention to sell the building by auction &c. I have not yet received an official communication announcing the sale, but I have learned from a friend that the chapel & ground have been sold for Rs. 260. There were thirteen boxes of books in the chapel. These I have ordered to be sent to Satara.

I have read with deep interest the Inaugural Address of President Lincoln. I am not versed in the profound mysteries of politics. & I cannot probably fathom the depths of meaning in this Message, but it strikes me as being an able production, one calculated to inspire confidence in the hearts of his constituents. & to win back those who are ranked among the seceders.

Yours truly

Wm Wood

Satara April 17. 18
Rec'd June 25.
Ans'd July 16, 1862.

Mob at Koregaum near Satara.

To the Editor of the *Dnyanodaya.*

SIR,—On the Sabbath of December 23rd my tents were pitched at the village of Koregav, ten miles east of Satara. On the morning of that day I passed through the town to the Mahar Wada, preached to the Mahars for an hour, and then returned to my tent. On my way back I met the Patil near the Chawadi, and asked him if the people would come together in the afternoon to hear me preach. "Yes," he replied, adding "I will call them for this purpose."

About 5 o'clock in the evening I left my tent for the Chawadi, where I found the Police Patil and three or four other men (Brahmans) assembled. After the usual salutation, one of the men asked the others who I was. The person nearest me replied: "He is a Padri Saheb, like one of our Bhats, going about repeating *Kathas* and begging," &c. &c. I sat in silence, and heard this tirade of abuse for a long time, and then replied: "The people call me a Padri Saheb, true; and I go about preaching the gospel; but I am not like one of your Bhats, nor do I beg.

Satara Apr. 10. 1861. For Dr. An

Satara April

near Satara.

Dnyanodaya.

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Bhats, nor do I beg.

Satara April 10. 1861. For Dr. Anderson

I have come here this evening to preach. I met the Patil this morning, and expressed to him my purpose of coming, and he said he would call the people together to hear me," &c. &c. I then asked the Patil if I had leave to address the people, who had begun to assemble. "Yes," he replied, and I began. The men already very noisy thereupon made the more noise. I tried to persuade them to keep quiet, but to no purpose. I then asked for their names, but neither they nor the Patil would give them. By way of ridicule and contempt they did at last give several fictitious names as Gomajee, Simajee, &c. &c. I told the Patil it was his duty to keep order, but as he did not, and refused to give me the names of the persons making noise, I should report him to Government who would punish him for neglect of duty. I then went on reading and talking to the people, who by this time had collected in considerable numbers to hear. The *rowdies* were then uproarious, raising their voices to such a pitch as entirely to drown mine. I kept on reading however; for the people expressed a wish to hear. The *rowdies* then left the Chawadi, went outside, sat down on the ओटा,* and there kept up their noise. I paid no more attention to them, but continued my address to those who were willing to hear. At last the *rowdies* rose and *beat a retreat*, calling upon all the people to leave, and ordered the Patil to go to his house. All went to a man, and I was left alone. I sat there ten minutes or more, when a company of fifteen or twenty came along down the street. Upon seeing me they came up into the Chawadi. At the head of this company were the acting Mamletdar, and the *Phadanees* so called. The Mamletdar I recognized as having met a few days before at Rahimatapoor. I expressed to him the pleasure I had of meeting him; spoke of the ill-treatment I had just received in the Chawadi, but as it was the Sabbath I should not give him a report of it till the next day. I also said that I had come there to preach, and as a goodly number had assembled, I would commence. I did so, and had a quiet time for an hour or more; the number of hearers increasing in the meantime up to 150 or 200. Before we closed there was some discussion in which the *Phadanees* was my chief antagonist. He seemed a very bigoted man, but his questions were tolerably civil, and I had much pleasure in answering them. Allusion was made to Christians taking water from the public tanks in Satara. They considered it a grievous crime. I maintained that it was their right guaranteed to them by law. I then gave them a brief account of the "water difficulty" at Ahmednuggur and the decision of Government in respect it.

* Ol-a
a raised mass of Earth or bricks serving as a seat.

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At 7 o'clock we broke up. The Mamletdar, *Phadanees*, &c. started off in one direction, and I in another to go to my tent, a quarter of a mile distant. A part of my hearers followed me,—to go to their homes as I supposed at the time,—but, as the sequel will show, for a very different purpose. I had not gone far before the foremost in the crowd began to manifest a great deal of familiarity of address and manner coming very near me—before me and behind me asking for books, &c. &c. Soon the stones began to come upon me. At first I paid no attention to this, thinking that when they had thus for a little manifested their contempt for me and my message they would cease. But no. The stones came thicker and faster. At length one hit me on my head, which arroused me to a sense of the danger I was in. I had on a Scotch cap, and I spread my umbrella to screen my head. Then the pebbles, sand, &c. &c. poured upon me like hailstones. The crowd was large and noisy. What should I do? I dare not attempt to break through it with the view of going back to the Mamletdar for aid. To go forward with the view of escaping to my tent seemed almost or quite as hazardous. In this dilemma it occurred to me I had better take refuge in a large wada, a little ahead of me, just at the outside of the village. No sooner thought than done. I turned the corner, rushed into this wada, and cried out for help. An old woman and two old men came out of the house, asking who had come, &c. &c. I told them the mob were stoning me, and I had come into their *wada* for shelter. Directly the crowd were in the *wada* stoning me there. They appeared much enraged; wished to know why I had come in there to defile a Brahman's *wada*, and ordered me out; and upon my refusing to go, they came at me like tigers catching hold of me to thrust me out by force. I was firm. I told them I would not go if they took my life. I tried to have some member of the family go, and call the Mamletdar to my aid; but no one would go. In a little time there came in a young man in *apparent wonder* at what was going on, saying that he had just met the Fouzdar in the street, who told him there was a *row* with the Padri Saheb in the *wada*, and he had sent him to see about it, and conduct me to my tent. "But what evidence have I," I replied, "that you were not one in the crowd stoning me? None, none." Then he gave his name W—P—, Karkun in the Mamletdar's Kutchery. "Very well, then," said I, "if you are a true man, and are a Karkun in the Mamletdar's Kutchery, go and call the Mamletdar to my aid." He would not go; but affirmed that he had given me his true name, and that he would see me safely to my tent. A large tall man then came forward, assuring me that the young man had given his true name. He also gave me his own name B—B—, and said he owned the house and *wada* in which we were. I was still in doubt. I had no evidence that they spoke the truth. A person was standing near by with a bare head, whom they called the Pantoji. They appealed to him and to the old men of the house, if they had not given their true names. Upon *their* assuring

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Satara October 9. 1861

Rev. R. Anderson D.D.

My Dear Brother

Your letter to the Mission dated July 31. was received at Satara the 4th. inst. This is the third letter to the mission from your pen since the dark clouds of civil war began to gather over our native land. I assure you for one that these letters are most welcome. They give us no new facts in regard to the war — these we glean in abundance from American & English papers — but they give us what is far more valuable, viz. the christian & philosophic views of one whose opinion upon the subject we most highly prize. We need such letters from you, & we hope you will not fail to write often. We who have so recently passed through the fiery trials of the Indian mutiny, have become sensitive & nervous, & the stirring events of this gigantic American Mutiny, & especially such an inglorious defeat as that of the 21st July make us tremble for the safety of our Country. The hopeful view you take of the war is scriptural, & hence it is safe. And the expression of that view does not a little to strengthen our faith & encourage us in our work. Again let me express the hope that you will often write us in these times of trial.

I am much interested in that part of

your letter relating to your convictions of duty to increase your donation to the Board by $200, & this in the face of a war tax of $100. Example is a most eloquent & powerful preacher, & coming from such a source I believe it will reach, in it's influence, to the poorest convert from among the heathen. Indeed judging from the accounts which have come to us from the Nestorians, & just now from Madras, & from the *beginning* movements among ourselves, I am not able to say where the *spirit of giving* commenced — at home or abroad. I have not learned the particulars of the Madras movement, but only that it is similar to that among the Nestorians. Our English friends in India have come forward to our aid with most generous contributions. Native friends too - *idolaters* - wonderful to say are giving their money for the spread of the gospel! They have given us several hundred rupees! You will be informed in due time by the Secretary of the Mission how much has been raised in India for our Mission. I trust we shall be able to report a *spirit of giving* among ourselves & all the native Christians this year. It has already commenced here in Satara. At our monthly Concert last Monday I gave a statement of the Nestorian movement, in which all present manifested a deep interest. Prayer was offered with apparent deep feeling. One brother was called upon to pray. He rose, made a few remarks, pledged *three rupees* on the spot. & promised more on to the end of the year as the Lord should prosper him. To day another brother has brought me in *one rupee*, with the promise of another next month, & another brother still has brought me *four rupees* today. These are the only brethren we have in the Satara church. To come to ourselves; Mrs. Dean does not go to the meeting of the mission this year, as it would involve the expense of some *sixty rupees* - equal to the sum asked for the teacher in the girls school. I have already made a donation to the mission this year of Rs. 225. besides a rupee a month at monthly concert. & I hope to be able to give another months pay to the Board during the year. This is more by far than my means will ordinarily allow me to give. but several things have conspired to help me to do so much this year.

Since I wrote you last we have received two young women to the church, one in June & one in September. The former is teacher in the girls school. The latter lives in the village of Kolowadi two miles to the East of Satara. Both these women were formerly in Mrs. Graves' school.

Mrs. Graves had an attack of dysentery in July which we thought would prove fatal. She recovered

, but up to the time of her leaving for the Hills on the 20th of September, she was not as well as before the attack. Recent letters however say that she is better since reaching her mountain home.

The Deans with their three little ones are at present enjoying good health. My own health is very good.

With kindest remembrance to Mrs Anderson

I am as ever
very truly yours
W. Wood

Satara Oct. 9. 1861.
Rec'd Nov. 23.
Ans'd July 16, 1862.

On writing Hm.
Donations, etc.

New York
July 28. 1862

Rev. R. Anderson D.D.

My Dear Brother.

Through God's goodness we have arrived safe & well. after a pleasant passage of one hundred & nine (109) days. The Ship came to anchor nine miles down the stream off Staten Island Saturday night. It was my purpose to take Anna & Henry on shore at once & bring them to the city in a Ferry boat. but the thunder shower at that time was too heavy for it. As yesterday was the Sabbath the Ship remained where she anchored Saturday night. & she was there this morning. I ~~[illegible]~~ ~~[illegible]~~ the

Remember me to Mr Treat & Hall at the Rooms.

owners. with Mr. Merwin this morning, & they expressed the hop that the ship would be up this after noon. I shall see that Ann & Henry are off as soon as I The Lizzie Oakford in which D Adams's son is Mate arrived days before us. Her old Captain Eldridge who came as passenger with us improved considerably the way in health; but rea has not yet been restored. The e citement on coming into port makes him wild & he refuse to eat. I have not been able to deliver Annie & Henry their letters yet but shall so as soon as possible. I am thankful that so many l awaited me on my arrival. last dates from India are 10th. & from my boys July Lizzie & Julia Ballantine may be with you. If so will kindly say to them that Ann

Henry are well & happy. & have been all the way. They have been good sailors. good scholars. good children in every sense of the word all the way. They have been hard at work all the way from Bombay. They have read nearly one hundred pages of Latin - Caesar's Commentaries - & recited to me during the passage. But they will soon report themselves. I preached on deck every Sabbath but one on the way. & yesterday I went to the Bellevue Hospital with Mr. Merwin to visit the sick & wounded soldiers. This was a part of my mission field when I was in the Seminary. An old nurse is there still who recognized me & came & spoke with me.

My kind remembrances to Mrs. Anderson.

Yours truly

Wm Wood

Rev. William Wood

New York July 28. 1862

Rec'd July 29.

2 Copy 495

New York Aug 1st/62

y Dear Mr. Wood

In reply to your nquiries about the Mission hapel at Kolapoor I beg to tate that sometime during he cold season of 1860-61 I eceived a letter from the olitical Superintendent f Kolapoor (the highest government servant of that state) ying that the chapel was in a ined state, and that the urposed selling ~~of~~ it at a ertain time by public auction. n my reply I said that Mr. ilder was expected to be in

India soon; for which
reason I hoped *he* woul
put off the sale. This he d
for some months and then
sold it.

Yours truly
Wm Wood

Rev. Wm Wood

New York Aug. 1. 1862

Rec'd. Sep. 9.

✓

496

Springfield Oct. 10/62

Dear Bro. Chapin

I failed to take that picture of Mrs. Graves along with me as I talked of doing when in Boston a week ago. And now I have a request to make in reference to it. viz: That you send it By Express to the Rev. H. A. Tracy. Glendale Ohio.

This gentleman is well known as having been an Agent of the Board in some part of the west. He is now a settled pastor at Glendale. & a sister of Mrs. Graves

is a member of his chur
It is best, I think, that th
picture go tothe friends of th
Graves. & it is for this rea
~~that~~ I have desired yo
to send it. Mr. Tracy thin
the friends will have cop
of it taken in some wa
so ~~that~~ there may yet
a good copy obtained
the Rooms.

We have had a go
meeting. It is over &
are scattering away.
few like myself li
for a little.

Yours truly

Wm Wood

Rev. W. Wood

Springfield Oct. 10. 1862.

Rec'd Oct. 11.

Portrait sent Oct. 11.
C. N. C.

Groton Mass. Aug. 24.
1863

Rev. S. B. Treat.
Secy. A. B. C. F. M.

Dear Brother.

I have now been in America more than a year, which time, with the exception of eleven weeks at Saratoga. has been spent among friends, & hence free of charge for board. I have given missionary addresses in different places about one third of the sabbaths. & occasionally during the week — usually without remuneration. Most of the time since New Year have I been here in Groton with my sons. occupied somewhat in labors on the farm. I have improved in health & strength. but am not entirely

free from nervous suffering.
I hope that another winter
here will so far remove it
that I shall be ready to
return to India. I do not thin
~~that~~ this being afloat, with ou
something to do is at all desir
able. It is exceedingly irksome
to me, & injurious to health &
spirits. Hence I think I sha
engage in some active employ-
ment during the time I am
in this country — or a part of
& I write to ask if you can
give it to me in the service
of the Board? If not can
you give me a letter, to Mr. Demond of the Christian Comm recom-
mending me as a delegate.
I called upon that gentleman
last week to make some inqui
about the work. He said a lette
from you recommending me
would be all they required to send

on my name. It might not be well for me to go out to do the work on the battle field, but I believe I could do service in the hospitals with out injury to my health, & though without remuneration it would open a field for usefulness. & I should have the satisfaction that I am doing something to serve my country & my country's cause. I was disappointed not to meet you in Boston & talk over these matters with you. I shall feel obliged by your writing me soon addressing me at this place.

Very Truly Yours

Wm Wood

Rev. Wm Wood,

Groton Aug. 24. 1863.

Rec'd Aug. 25.

Ans " 26.

Groton Mass. Nov. 20. 1863

Rev. R. Anderson D.D.

Dear Brother

I made a mistake of one day in my statement yesterday in regard to the date of Mrs. Wood's death. She died the 18th of Nov. 1859 instead of the 19th. Please kindly make this correction in your Memorandum. I think I gave the other statistics of my family correctly.

Very Truly Yours

Wm Wood

Rev. Wm Wood,

Groton. Nov. 20. 186

Rec'd Nov. 21.

Convention.

Henniker N.H.
April 25. 1864

My dear Mr. Chapin

I left Groton for Plattsburgh N.Y. on Saturday last. but turned aside here for the Sabbath & to look in upon my relatives for a day or two. It may be another week before I shall reach Plattsburgh. but I cannot tell. The dozen photographs you sent me have nearly all disappeared. What are they among so many relatives? Will you do me the favor to go to Mr. Heards. & obtain another dozen (six of each kind)

& forward them to my
address Plattsburgh N.Y.
by mail at your earliest
convenience & oblige?

We had a good day h
yesterday. I spoke four
times. There is a good d
of religious interest. & I
have accepted an invit
tion to go around with o
of the deacons of the Ch
to visit the people in ou
neighborhood tomorrow.
There is also much rel
gious interest in Ma
Manchester & some oth
towns in N.H.

Yours truly

Wm Woods

Rev. Wm. Wood

Henniker, Apr. 26. 1864.

Rec'd Apr. 27.

Photos. sent Ap. 29.

Rev. Wm. Wood 500

Henniker, Aug 17, 1864

Rec'd Aug 19

Henniker N.H. Aug. 17. 1864

Rev. R. Anderson D.D.

My dear Brother.

I came here with my son Edward the 28th. ult. During this short time he has considerably improved in health & strength; & I hope by a longer stay he will derive permanent benefit. He has no longer a home at his Grandfather's in Goshen; & here he feels afloat, though he finds kind friends. Should his health improve as I hope it will, I may seek for him some light employment elsewhere. It is not likely a home for him will open among his relatives here. But he who has provided for him hitherto will. I trust, provide for him in the future.

I was present at the meeting of the Hopkinton Association of ministers last week. At which I gave them a missionary address in the place of the sermon they should have had. Two of the ministers expressed to me their purpose to make special efforts to raise an extra donation to the Board. & desired me to come & address their people. Others too who did not speak of doing any thing extra expressed the same desire, & I have agreed to do so. I have been trying to do something for the cause in this way during my stay in America

& it seems to me I am best fitted for this kind of labor in this country to almost any thing else. I have no proposition to make on this subject at this time, for whenever I have said any thing to Mr. Treat on the subject he has said "improve the opportunities you meet when among your friends &c. &c." This I have done & purpose doing so for the present. or until the meeting of the Board. My health is such now ~~that~~ I do not feel at rest unemployed. I write this to let you know where I am. & ~~that~~ I do not forget you & the frequent kindly interviews I have had with you at the Rooms

& elsewhere. I have thought over the subject of conversation your last interview. & it does not strike me as best to ask a dismission from the Board just now. There may be such improvement in my son's health right along now that the way may be open for my return to India. I am needed in the field now. & shall be the more if Bro. Barker & perhaps Abbott return soon. I am pained to learn that the latter Brother may be under the necessity of returning ere long on account of Mrs. Abbott. If you have any suggestions or advice to give I shall feel very grateful for them. My address will be Henniker N. H. for the present.

Very truly yours

Wm Wo

501

Greenport Long Island
N. Y.
Feb. 14. 1865

Rev. R. Anderson D.D.

My dear Brother

Yours of the 3rd inst. with duplicate of the same awaited me on my arrival in New York on the 10th. The testimonials which you require are forwarded by the mail which bears this. It seems rather a short time for Miss Penny to make her necessary preparations - two months - yet I presume they can be made if this is thought advisable. If the good ladies of this church are not able to render her all the necessary aid, perhaps there may be found those in other places who can do something for her. As for myself I see no reason why I should not go as early as the time you mention, unless it should be that I fail in securing the place for my oldest son which I am now hoping may be obtained for him. I have much confidence however that this may all soon be set right. In regard to money for outfit, I shall probably be under the necessity of drawing to some extent from the Treasurer. May I ask you what amount you can furnish to one going out as I am, not the first time but the third? Address me here for the present. Letters from India today speak of much that is interesting in the way of inquirers.

the question of raising the salaries both of the missionaries & the native brethren will probably come before the Committee soon. I cannot see how our brethren have got on so long on the same salary & every thing at double the rates & some things three times, what they were three years ago.

I will answer your question about the men getting ready to go in two months more definitely as soon as I can, if what I have said is not sufficiently definite.

You will let me know the result of the application for Miss Penny's becoming a assistant missionary of the Board

Yours truly

Wm Ward.

Wednesday 15. Feb. Can you inform me what course Bro. Abbott of our mission has decided to pursue? I hear that Satara station is placed under the care of Bro. Munger & that Bro. Dean is directed to locate in a village station. I shall be obliged if you can let me know what Bro Abbott is going to do.

W. Wood

Greenport, Feb. 14, 1865.
Rec'd Feb. 16.
Miss Penny.

Greenport Long Island
N.Y.
Feb. 21. 1865

Rev. R. Anderson D.D.

My dear Brother

I wrote you on the 14 inst. sending you at the same time the testimonials of Miss Penny. In that letter I said I would speak more definitely to the point of our readiness to sail for India in two months. as soon as I could. I write today to say that we can be ready. & that you may arrange accordingly for our passage. In my last I inquired about an appropriation for outfit. Miss Penny will go to New York in a few days to make her purchases & will need money for this object. Will you kindly let me know by return mail if I shall draw upon Mr. Merwin for this; or will Mr. Ward send me checks? Clothing is expensive. The materials for a very moderate outfit for a lady will be at least $300. I would like this sum placed at my disposal for Miss P's outfit by return mail in such way as the Treasurer sees fit. If he sends me checks, let them be in three of $100. each for my convenience. I shall need something for my own outfit.

Very truly Yours

Wm Moore

L. S. B. wrote Feby 22/65.

Greenport, Feb. 21. 1865.
Rec'd Feb 22.
Ans'd Feby

Greenport L. Island
Feb. 25. 1865

Rev. R. Anderson D.D.

My dear Brother.

I wrote you on the 14th & 21st sending Miss Penny's testimonials; inquiring about appropriation for outfit; & authorizing you to engage our passage by first ship up for Bombay; which you informed me would be in two months from date of your first letter of Feb. 3rd I had hoped to hear from you ere this but Mr. Ward's letter received yesterday informs me that you were absent in New York.

I write to say that Miss Penny is going on with her preparation of outfit in the same as though she had received her appointment. Taking it for granted that it will be made. In my last to you I stated that $300 will be required to make the necessary purchases of a very moderate wardrobe for Miss Penny. Mr. Ward

writes me that only $222. are allowed.
which he has authorised me to draw on
Mr. Merwin. I do not know how
much will be allowed me, going out
as I am the third time. If it be
what was allowed the first time I
went, this may be sufficient for
us both. Otherwise I will need to
ask the Committee to make up the
appropriation for Mrs Penney to $300.
I go on to New York next Mon-
day to be there during the week.
You will therefore address me
Care of M. Merwin. Bible House
Astor Place New York. I
shall probably be in Boston in
the course of a fortnight or three
weeks. You will inform me when
a ship is engaged for Bombay.

Yours Truly,

Wm Wood.

Please ask Mr. Ware to send any letters for me to New York Care of Mr. Merwin.

Bible House, Astor Pl.
New York
March 3. 1865

Rev. R. Anderson, D.D.
My dear Brother

Yours of the 27th ult was duly received. I have nothing further to say in respect to it. I [illegible] see them [illegible] I shall [illegible]. I have drawn [illegible] for this purpose as I have [illegible] the [illegible] [illegible] [illegible] purchase.

I send you Miss Penny's [illegible] memorials on the 14th ult. Have they been presented before the Committee? I have not yet heard from you in respect to them. I purpose to be in Boston toward the end of next week. You may therefore detain any communications for me till I come.

Very truly Yours

[illegible]

Greenport, Feb. 25, 1865.

Rec'd. Feb. 27.

Ans'd Feb. 27

Bible House, Astor Place
New York
March 3. 1865

Rev. R. Anderson D.D.

My dear Brother

Yours of the 27th ult. was duly received. I have nothing further to say in regard to _outfit_. I cannot tell how much I shall need. I have drawn something here for this purpose as I have had the leisure this week to make some purchases.

I sent you Miss Penny's testimonials on the 14th ult. Have they been presented before the Committee? I have not yet heard from you in regard to them. I purpose being in Boston toward the end of next week. You may therefore detain any communications for me till I come.

Very Truly Yours

Wm Wood

New York. March 3, 1865

Recd March 6/65

✓

Miss Parry

Mission House, Boston. March 14. 1865.

Rev. R. Anderson D.D.

My dear Brother

My necessities for a *refit* to go to India lead me to ask the committee to make me a grant of $278. which with the sum allowed the lady who is going with me ($222) for outfit makes $500. From the very high price of goods I do not think these $500. will purchase more than half this sum would five years ago; but we will limit ourselves to this sum, unless we find it absolutely necessary to call for more which I trust we shall not be under the necessity of doing. If the Committee will kindly decide the matter today it will be a favor to me.

Very truly Yours

Wm Wood

Boston, March 14. 1865.

Rec'd March 14.

done ✓

Boston, March 14. 1865.
Rec'd March 14.

done ✓

Rev. Wm Wood

Boston, April 19. 1865.

Etd Rec'd Apr. 20.

Edward Addison Wood &
William Curtis Wood
sons of the Rev. William Wood
Satara India.

Edward A. Wood born in Bombay May 8. 1848.

William C. Wood born in Mahabaleshwar Ap. 20. 1849.

Edward was baptised by the Rev. D. O. Allen. William was baptised by the Rev. E. Burgess.

Their mother died August 13. 1851. They remained with me in India till Jany 1855. when I brought them to America. After a year's stay in this country I placed them in the care of their maternal

Boston, March 14. 1865,

Grandfather, Dea. C. Lawre
of Groton, with whom they
resided till the summer
of 1864. In the Autum
of this year William en
tered the Freshman Class
in Yale College, & Edw
went to reside with Dr. Gr
in Nashua N. H. with a
view to study medicine,

During the early part of
year 1864 both sons beca
hopefully pious, & in July
of the same year William
united with the Church of
Groton Mass. & in Marc 186
Edward united with the
Olive Street Church in
Nashua N. H. the Rev. D
Richards pastor & the R
Mr. Pike associate pas

The present arrangeme
for these sons is for William

to go on with his studies in Yale College. & Edward to pursue the study of Medicine under the tuition of Dr. Sawyer of Nashua N.H.

Pecuniary Matters. Till they are 18 years of age by the rules of the Board they are each entitled to the sum of $60. a year. During the present year William has been & will be aided by the funds of Yale College to the amount of $60. I aid him this year to the amount of $150. & have promised him $100 a year during his College Course.

Edward has nearly paid his own way while in Nashua by his own labor. &

Dr. Sawyer informs me
~~that~~ he can arrange for
him to do the same. or
nearly so during all the st
ies of his profession. by man
al labor & school teaching
He may require a little
aid during his last cou
of lectures in New York
Philadelphia.

It is a great trial to leave
their sons at just this perio
of their life when they ^are rising
into manhood. & are steppin
out into their own independ
sphere of action. but I have
good degree of confidance th
God will be faithful to his
promise. I will be a God to th
& to thy ~~seed~~ after thee.

Boston
April 19. 1865 } Yours Ro

Boston April 20/65

Rev. R. Anderson D.D.

My dear Bro.

You asked for a statement in regard to my Sons. I send you this. Is it what you desire?

Yours Truly

Wm Wood

Rev. W. Wood.

Boston, Apr. 20. 1865.

Rec'd. " " "

Entered. ✓

Groton Mass. April 24. 1865.

Rev. R. Anderson D.D.
My dear Brother

On account of high prices we have found it impossible to make our necessary purchases – Mrs. Wood's outfit & my refit for less than $700. Friends have given a little. & for the rest we have drawn upon our own small private means. With two sons to look after. one in College & one studying medicine. who need some pecuniary aid. I am under the necessity of asking the Committee to grant another hundred dollars for the refit. That will be $600 in all. Equivalent in ordinary times to about $300. ✓

For current expenses for the last two months I am under the necessity of asking the additional sum of $75. ~~to meet~~ expense of travel to come to New England to make arrangements for my children, for board at Greenport L. I. & for myself & wife coming on to Boston. I write to you now. ~~that~~ you may bring it before the

Mr Wood

Committee tomorrow if necessary for their action. We shall come to Boston on Friday next. & remain there till we sail probably.

Yours truly

Wm Wood

Rev. William Wood.
Groton, April 24. 1865.
Rec'd April 25. 1865.

✓

Prud. Com.
vo—
$75 for Mr Wood ✓

Rev. William Wood.

Groton, April 24. 1865.

Rec'd April 25. 1865.

✓

Brd. Cnd.
wr —

$75 for Mr Wood ✓

Ship Colorado
Saturday Morning June 17. 1865
Lat. 29„12 S. Long 34„30 W.

Rev. R. Anderson D.D.

My dear Brother.

An American vessel has just hove in sight off our starboard bow. The Captain says he shall try to get letters on board of her for America if she is going there. Hence I take up my pen to inform you that we are well & happy. & thus far have had a prosperous & delightful voyage. We were only twenty four days to the Equator. Since that our progress has not been so rapid as you will see by the Latitude. We were so near land on the S. Am. Coast a little north of Pernambuco that we could see the trees & houses & people on the shore. I never sighted that coast before.

Our table is well furnished. Our Captain & lady are pleasant & courteous. He has given us two state rooms - opening a door through the partition so that we are having very convenient & comfortable quarters.

I have held divine service on board every Sabbath but one. The officers & most of the men attending. The Captain's wife has been so sea-sick that I deemed it unwise to propose having morning or evening devotions in the cabin. Hence we have our devotions only by ourselves.

We are now over six weeks at sea; & in that time have heard nothing from America. We cannot even guess what great & important events have transpired there during that time; but we do not cease to remember our country in our prayers & sympathies.

We remember our brief visit at your home with deep interest. I have also dwelt with much satisfaction upon the sentiments advanced by you at the meeting in the Committee room two mornings before we left. You spoke of the great outpouring of the Holy Spirit we may expect by & by all over the world, & the great successes of the gospel in heathen lands. May the Lord hasten on that day. Mrs. Morse unites with me in affectionate remembrance to Mrs. Anderson & yourself & to all associated with you at the Rooms.

Yours truly

Wm Morse

Bombay Aug. 8. 1865

Rev. R. Anderson D.D.

Dear Brother. We were mistaken about the ships spoken of above. & could not send our letter. I now add a line to say that the latter part of the voyage was just as pleasant & prosperous as the first part, & we came to an anchor in the harbor on Thursday evening last, the 3d. inst. 91 days from Boston. We only had two days of heavy weather all the way. & had the topgallant sails furled but twice all the way!! We came so quickly we took all our brethren by surprise. & no arrangements had been made for our reception. only that we were to go to the mission house. which we did. & have been comfortably provided for. though it does not seem like being among missionary friends.

At their meeting in July the brethren expressed the opinion that I had better remain in Bombay till our meeting in October. This is my own opinion. Hence we shall arrange to stay here. Bro. Ballantine is here quite ill. & it is thought he will find it necessary to go at once or very soon to America. I had good news from my sons awaiting me on my arrival. & Mrs. Wood had good news from her home.

Yours truly

Wm Wood

Bombay, Aug. 8. 1865.
Rec'd Sept. 18.
Wm Wood

Malabar Hill, Bombay
September 8. 1865

Rev. R. Anderson D.D.

My dear Brother. Our first month's experience in India is of such a peculiar character that I am inclined to relate it to you. Our voyage was so quickly over that we took all our friends by surprise; hence no particular arrangements had been made for our accommodation. Mr. Harding had however written Mr. McKay on the subject so that I was able to come on shore & arrange to furnish a room at the mission house, which room is reserved for the use of missionaries coming to Bombay. Through the aid of Mr. McKay & Mr. Thos. Graham I succeeded in this & brought Mrs. Woods off the ship on the evening of the same day. This was Friday. The next day the brethren Ballantine & Fairbank came to Bombay expecting to occupy this same spare room. A younger brother of Mr. McKay turned out of the little apart-ment he occupied, going into a neighboring bungalow to accommodate their brethren. We spent nearly a week thus in the old mission house, having a seat at Mr. McKay's table. Mr. McKay treated us very kindly, & would receive no compensation from us. But he is not a pious man & we brethren were together all this time without having united prayer. In a day or two after Mr. Ballantine's arrival here, from the advice of Dr. Leith & Dr. Nicolson it was decided that it was best for Mr. Ballantine to go to America by the earliest opportunity. We must needs now make better arrangements for our own accommodation & for the accommodation of Mr. B's family when they should come to Bombay. Mr. Härsundas a rich native whose name is already familiar to you from the liberal donations he has from time to time made to our mission kindly gave us the use of a bungalow on Malabar Hill & we removed here at once. Up to this time Mr. Fairbank remained in Bombay

& took care of Mr. Ballantine. Then he went to Nagar & helps the family to get off & we had the care of Mr. Ballantine. This has been our first & chief missionary work on our return to India to attend upon a sick brother. & help get him & his family off to America. They with Mrs. Chapin sailed in the Steamer Ganga for Suez on the evening of the 4th. inst. Bro. Ballantine is really ~~far~~ very much pulled down & needs rest. And so does Mrs. Ballantine need rest too & such rest as they cannot find in this land. But how strongly are we reminded by this new departure from our number of our great weakness as a missionary body. From the statements I have heard of Mr. Munger's health it would seem ~~that~~ his days of labor are nearly over. Mr. Dean is going on with the work of building at Bhuinj. This is right. I would not have it other-wise. I long to see the village work about Satara prosecuted with vigor. We ought to have another out-station fourteen miles to the East of Satara without delay. For reasons. I need not mention to you I am strongly drawn to Satara as my field of labor, but in our enfeebled state the question of our being stationed at Nagar till the Bissells return is now before the mission & will be decided at our meeting in October. As that meeting is so near at hand, we go at once to Nagar. I am seeing a good deal of Dr. Wilson as he is very near us. He seems to be in very good health. Mrs. Wilson is home for six months. She is expected out in November. Bro. Bowen appears much the same as when you were here. He is still the same earnest devoted christian as ever. The Guardian he Edited for so long a time has ceased to exist for want of support. Ramkrishnapunt has taken his family to Poona for their health. His wife & some of the children were quite ill. & Vishnoopunt who came down from Nagar to see Mr. B. off is supplying his pulpit just now. This latter brother you will be sorry to hear, has unmistakable evidence that he is a leper. It shows itself in his face.

Bow

that beautiful fair skin of his is turning dark. The face is assuming something of that ~~p~~ swolen form peculiar to the black leprosy. This is a great trial to him & to us all. He is an excellent man, much beloved by his church, ourselves, & by Hindoos even. Mrs. Graves I hear has pretty good bodily health, but is becoming very weak & childish in mind. She has given up writing to any one now. The second mail after our arrival brought us news of the death of a very dear sister of Mrs. Wood, leaving behind a husband & little daughter to mourn her loss. Mrs. Wood & I have had the pleasure of calling upon the family of Mr. Karsondas, & also of another native of standing, Mr. Pranjiwandas. To this latter gentleman I gave a copy of the Marathi Bible & his wife the Memoir of Mrs. Munger in Marathi. How much we need missionaries at all our stations! Can you not send us men!

Yours very truly

Wm Wood

Bombay, Sep. 8. 1865.

Rec'd Nov. 2

Ack'd Feb. 10 1866

Dr. Anderson

Ahmednuggar Nov. 24. 1865

Rev. R. Anderson D.D.

My dear Brother,

You will learn the decision of the mission in regard to my location ere this reaches you. The question of my location was one of the first to be decided at our meeting. The immediate wants of this station in the absence of Bro. Ballantine seemed more pressing than ~~at~~ any other. Had it been decided to send Bro. Munger to Bombay before I had been located here, my impression is that I should have returned at once to Satara. I thought it was Bro. Munger's strong wish to remain in Satara, but towards the close of the meeting he proposed that he be located in Bombay, which proposition was approved. By this arrangement Satara is greatly weakened, & all the brethren think

I should return there as soon as I can be relieved from this station. I have not fairly got to work here yet, though my field is assigned to me. I am going out in tents today to a village six miles north of this where we have a school & where the villagers are somewhat interested in religious things.

You must be fully aware of our great need of men. Never have we been weakened so much before in so short a time. & the force now in the field will more or less of it be giving way under the pressure of duties coming upon them. I cannot tell how gently the climate here is going to deal with me. For a fortnight past it has affected me much bringing on a billious attack & nervous suffering, but the disease has yielded I trust to the action medicines given. I hope to enjoy pretty good health & to be of service here. Mrs. Wood enjoys the climate & is 'hard at work' studying the language. She is making commendable progress in it. I hope by the time she goes to Satara she will be qualified to take charge of a school for girls there which we ought to have.

I shall write you more by & by

With our united kind remembrances to yourself & family

Yours Truly

Wm Wood

Ahmednuggar, Nov. 24. 1865

Rec'd Jan. 24. 1866.

Ack.d Feb. 10 1866

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Ahmednagar March 10. 1866

Rev. R. Anderson D.D.

My dear Brother

I have given no report of my labors during the few months I have been here either for the mission or for the Rooms. I have made you acquainted with the fact that I have been placed here by the mission - not because they thought me the best man for the place, for that I am not - but as one for the present the most available. At the station two common schools for boys have been placed under my care - one taught by a Christian teacher - the other by a heathen. "Miss Farrar's favorite teacher" so called. The latter school is kept up at the request of Miss Farrar till the funds she left for the purpose are expended. Which will be in the course of the year I believe. Then I suppose it will close. There are two chapels in Nugar as you know. Bro. Hazen acts as pastor of the first church & Vishnupant is pastor of the second church.

It is the understanding that I am to preach once on the Sabbath when at the station. In addition to this as the girls school is in my yard I open the school in the morning with devotional exercises, at which the servants & some others in the compound are present. — The out stations of Wadagao. Shendi Jeûr. Loni & Agädgáo. are also placed under my care. During our six weeks of tent life we spent some time in the first four of these villages & also in twenty other villages in their neighborhood. or on the way to & from these villages.

At Wadagao is a boys school. attended by Brahman, Kunabi & Mahar children. The teacher is Gungaram. a theological student. himself originally a Mahar. He is a member of the Loni church, & one of the lights it has sent forth to help dispel the darkness of heathenism. He is much respected by all the people of the village, & he is exerting a happy influence among them.

This village Wadugao is six miles north of Nagar. In November we spent a week there in tents. I preached in the school room in the evenings, & in the Chāwādi in the mornings. There Mrs. Wood began to read a few verses to the women & to tell them of Jesus. Few were the words she said, but she went to their houses, to their threshing floors, & wherever she could find them – sat down by their side, showed them she knew how to work as well as they, showed them that she loved them, & wished to do them good. One morning I went with Gangaram & the two young men who were with me: Bhivaji & Vithoba, to the village of Pimpalgao. where we had two large audiences, one of Mahars & one of the villagers, probably 150 in all. I had a chance to talk & to hear the young men talk. I found Bhivaji earnest & effective as a speaker. His heart was in the work. He is a teacher in my school among the weaver boys. He was out on tours for two months, sometimes with me & sometimes alone. Vithū is in the boys' school, has had no experience of this kind before & was not efficient. During our stay at Wadagao we had a Kirttān given by Krishna Row Sali teacher in the girls' school. This is a native oratorio. A rehearsal in song with native music. The native ear is ready for such a thing, much more than to our rigid philosophical method of presenting truth. They always listen with attention & delight to any thing of this kind.

Apaji is our Catechist at Jeur, a village ten miles Northeast of Nagar on the road to Wādālé. He has not much education, but is interested in his work & is doing good. We spent nearly two weeks at this place & Shendi a village five miles this side of Jeur. Two sabbaths ago I received two youths to the church at Jeur by baptism. Sayaji & Ravaji. They can both read very well & I hope Sayaji will be taken into the boys school soon. Ravaji has a diseased foot which is likely to cause his death by & by.

Ramadas was a catechist at Shendi for some years. He died about a year ago & his son Balaji was appointed in his place. All speak in terms of the highest praise of Ramadas. but the son has not given us much satisfaction. There is interest at Shendi & with an earnest faithful Catechist there I should expect to see fruit.

In the field west of Nagar. of which Loni is the centre. we spent twenty four days. Our Catechist Dajiram lives in Loni. At this village is a chapel in appearance a cubical mud box sixteen feet to a side. & ten feet high. A wall cuts off a part of this for the Catechists house. leaving not a very large room for a chapel. & yet it was ample for our audience of thirty on the Sabbath. We spent two Sabbaths here, one on our way out, & one on our return. Here we baptised one child & administered the communion, at which twelve were present. The church numbers ten members, but only five live in the village & one of these was away. Two live in a village twelve miles distant, & one of them was too infirm to come & the other the wife, had to stay at home & take care of him. I was interested to know that Dea. Yesuba was a member of this church & for some time had charge of it. He was a good man & faithful & though dead he speaks. Appaji Dea. of the church in Seroor went from this church. Dhondiba, Theol. student, although a member of the Seroor church belongs to this village. His father lives in this village & is a member of this church. Gungaram. Theol. Student, now teacher (during vacation) at Wadagao is a member of this church. Bhagoba & Raghoba for many years catechists were from this region though they united with the church in Nagar. Dajiram is in good repute in all the region around about Loni, & a good many are learning something of the truth from him.

The mission placed Dhondiba Theol. Student at Parner for six months as a catechist. This is the Shire town of that district & is the residence of the Mamlatdar & other native officials. It is a large town, has a Post office & a good Government school. I found all classes very friendly here & we had many to hear the word. Not so at Kānhūr six miles north. The Brahmans at that village did not care to hear us. And yet they did hear us. We found one inquirer here & one at Parner. We went on to Wadagao. 30

miles West of Nagar. & there spent one Sabbath. On these tours we preached the gospel in more than twenty villages. In most of them we preached a good many times. They know more of the gospel here than they do in the villages about Satara. & yet we do not get so many hearers here as there. nor do we dispose of so many books. I have not sold a book on our tours this year. In the Satara villages we always sold books. On this last tour we had Narayan & wife. & Sugânabâi relation of Vishnupant along to help us. They are employed by the Zenana Mission as Bible readers & are under my care. We found them of much service. Narayan helped me. & the women helped Mrs. Woods. We enjoyed our work in the villages much. & derived benefit in the way of health. The hot weather brings us in. & keeps us here. but it is a good time for our Catechists to work now. The harvest is over. & the people are now at leisure.

Could we live in tents during this hot weather this would be the best season for tours. But this is out of the question & we don't attempt it.

To the East of Nagar is a rough hilly region not accessible to carts. Where we have a Catechist Laxoman. I hoped to visit that region but have not time. It would moreover be necessary to have a horse. And this leads me to remark that the brethren have been trimming their own personal expenses so closely that they have not the means of furnishing themselves with anything extra of this kind. My own impression is that with the continued high prices our salaries are not enough. It has been found necessary to raise the salary of our native helpers very considerably in order to retain their services. While ours have remained very nearly the same.

Your propositions at the meeting of the Board to give $80. a year to the sons of missionaries is another proof of your interest in those dear ones we have left behind. May your mantle in this respect, as well as in others, fall on him who is appointed to succeed you. I have to acknowledge the receipt of your letter introducing Mr. Clark. We are glad to become so much acquainted with him ere you retire from the place you have so long & so ably filled.

The papers inform us of the sudden death of Mrs. Kingman. We deeply sympathize with you in this sore trial & also with the bereaved husband although my acquaintance with him was brief. What a breach is made in his family! May he who has afflicted comfort you all.

Mrs. Wood unites with me in kindest regards for yourself & Mrs. Anderson.

Aff. Yours,
Wm. Wood.

P. S. I meant to have spoken of Satara as now destitute of a missionary. Since Bro. Munger has gone to Bombay I have thought we were needed more at Satara than we are here. I understand Mr. Dean has nearly completed the house at Bhûing; but they are all going to the Hills in a few days for the hot season, & will then go to Satara for the rains. But the mission have placed me here & I must abide my time. We hope to go to Satara after our next Annual meeting in October.

W. W.

Ahmednuggur, March 10. W

Rec'd Apr. 30.

Ack'd June 15/66

Ahmednugger August 3. 1866

Rev. N. G. Clark D.D.

My dear Brother

For the first time I address you in the place of one, to whom I have been accustomed to write with great freedom for nineteen years, & with whom, during that time I have had many personal interviews both in America & in this country. Though I have not the pleasure of a personal acquaintance with you, what I have to say must come in the same familiar style, or not come at all.

A year ago to day. I landed, for the third time, in Bombay. Our first work was to care for Bro. Ballantine, who came to Bombay the day after our arrival, & aid him & his family in getting off to America. Then instead of going to Satara, where I have spent most of my missionary life, & which I still regard as my home & field of labor, I came here to occupy the house vacated by Bro. Ballantine & look after the work, in part, he left. The villages under my care extend East ten miles west, thirty & north from ten to fifteen & twenty miles. I have under my care seven Catechists & two teachers. I have also the daily devotional Exercises of the Girls school. the Sabbath Bible lesson of two classes in the girls school. & a Bible class of thirty Christian women on the Sabbath. besides preaching once in one of the chapels.

You will see by the Minutes of the meeting that Bro. Fairbank's field with its five churches is placed in my charge after he leaves for the Pulneys. My field will then be twice as large; the work twice as much, & of course left undone. It can only be superintended. I long to be back in my Satara home & field. There is my house, furniture, library. From January to June there was no Missionary there, & since Bro. Bruce's return there from the Hills, his health has been so poor that we have thought it almost certain he would be compelled to leave the Country very soon.

But our force is so weak here that at present I am compelled to remain. When Bro. Bissell arrives, it may be we can be spared for Satara. It seems a great pity not to be able to press the work in the village direction there just now as we have entered upon it. After receiving Dr. Anderson's letter Bro. Abbott decided to go to Satara. His labors were much blessed at Rahuri, but how efficient he will be under these new circumstances we cannot tell. He told me he did not intend to work in the village direction, & probably at this time of life it cannot be expected of him. You see there the need of more men for our work in every direction. I do not believe you can calculate upon more than four or five years more of work from any one of your missionaries now in this field. ~~without~~ before an interval of rest. We cannot tell. but humanly speaking, your present number of missionaries, unrecruited, five years hence will be past toil here.

We have asked you to increase our salaries about sixteen per cent. As prices are, have been & are likely to be hereafter, our duty to ourselves & families, to the cause we love & to the Society & Churches who have sent us forth leads us to ask for this increase. I need not enter ~~into~~ into particulars, but simply state that the price of every thing here has gone up in the ratio it has in America. In many things double to what it was ten years ago. I am allowed Rs. 25 a month for conveyance. It costs me that sum for bullocks & driver. My cart cost me Rs. 200. It will perhaps last eight years with Rs. 25 a year to keep it in running order. We must of course draw upon our personal allowance for this sum. I have two sons in America, one in Yale College & one in Nashua N.H. studying medicine, in circumstances where they must need my aid. I want to help them some & must do it so long as I have a loaf to share with them. The Eldest was 18

Salar ✓

years old last May. I am going to ask you to present his case before the Prudential Committee at your first session next January & ask for him the continuance of the sum of $80 for another year.

One your resolutions passed at our meeting gives me permission to visit Bombay. It is to consult a dentist.

I have attended to the matter of collecting the publications issued by our Mission so far as I can here in Nagar. & will gather up as many more as I can in Bombay & dispatch them at as early a date as possible. The heavy rains just now may prevent my going for a little.

Very Truly Yours

Wm Wood

P.S. In this day of progress in the arts we think we have a claim on our new Secretary for his photograph. Can't you send it by return mail? We have to day heard that the Atlantic Telegraph wire is found. W.W.

Ahmednuggur, Aug. 3. 1866.

Rec'd Sep. 27.

Ackd Oct. 24th

(1) grant for his son.

List of publications books &c &c (in part) of the American Marathi Mission Collected August 1866.

The Three Worlds	Rev. Gordon Hall
The Wrath to Come	do
Good Tidings	" S. Newell
The Shepherd of Salisbury Plain	" R. G. Wilder
Summary of Scripture Doctrine	" D. O. Allen
Pilgrimages Cholera &c. &c.	" A. Abbott
The School Boy	Am. missionaries Ahmn
Poor Sarah	Mrs. Burgess
Barth's Church History.	W. S. Price Esq. Revised by Am. missionaries for publication in Dnyanodya.
The Idols Destroyed	Rev. R. W. Hume.
The Dairyman's Daughter	" R. G. Wilder
A Dialogue on Religion	" Geo. Bowen
Life of Mohammed	English " do
Translation of do.	Marathi " Haripant Ramchandra
Compendium of the Bible	" D. O. Allen
Mother at Home.	W. S. Price Esq. Revised & Edited by Rev. A. Hazen.
Barth's Bible Stories Old Test.	Mr. R. Narayan. Revised & Edited by Rev. G. Bowen
do do New Test.	" " Wm Wood

Natures Wonders. Mr. S. Sakharam. Revised & Edited by	Rev. S. B. Fairbank
Kindness to Animals	" R. G. Wilder
On Transmigration	" R. V. Modak
The Physical Errors of Hinduism	" R. G. Wilder
Mataparikshā: Examination of Religions I and II Parts	Rev. H. Ballantine
The Scripture Manual	" R. G. Wilder
Conversations about the Proofs of the divine origin of Christianity	Mr. Sheik Daoud
A Commentary on the Gospel of Matthew	Rev. R. G. Wilder
The fulfilment of Prophecy in the spread of Christianity	Mr. Sheik Daoud
Difference between the Godly & the Ungodly	do
Counsels to Native Christian Mothers	do
Caste	Rev. R. V. Modak
Slander	do
Life of Babaji	" Hollis Read.
Catechism of the Lord's Prayer & Ten Commandments,	
Address to Mothers	Mrs. Abbott
Child at Home	Rev. A. Abbott
History of our Saviour	" D. O. Allen
Hymns for Divine Worship & Songs for Children	Rev. H. Ballantine

Grammar of the Marathi Language	Rev. E. Burgess.
The Four Gospels & Acts.	Am. Missionaries. Ahmednagar
Hymns for Children	Rev. H. Ballantine
Account of Lakhiram	do
Rewards of Drunkenness	" R. W. Hume
Poor Swazeland	Mrs. Abbott.
~~Account~~ of Yesoba Power.	Rev. Haripant Ramchandra
Parley the Porter	" A. Hazen
Mohammedanism. What Evidence of its truth?	
The Saviour of the World	Rev. L. Bissell
Arithmetic I – II & III Parts	Rev. A. Abbott
The Sinners Friend	" R. V. Modak
Astronomy	" E. Burgess
Introduction to Mental Arithmetic	" H. Ballantine
First Book for Children Balbodh	(Printed Characters)
do Modi	(Written ")
Marathi Primer.	Am. Missionaries
Marathi Grammar for Beginners.	Rev. S. B. Fairbank.
Other Worlds	" R. G. Wilder
The New Creature	" S. B. Munger.
On Abusive Speech	" Sidoba Misal
Address to Educated Young Men on their duties to their Country	Rev. H. Ballantine
Catechism	Am. Missionaries

The Lambs Feed	Rev. R. G. Wilder. Revised by Rev. H. Ballantine
Theological Class Book	Rev. R. V. Modak
Memoir of Mrs. Munger	Rev. S. B. Munger
various Systems of Religion	„ H. Ballantine
The Childs Book on Repentance	„ O. French
On the Choice of a Guru	Rev. R. W. Hume
Childs Book on the Soul I. & II Part	~~Mrs. Stone~~ Stone & Munger
The Bible Baptist.	Mr. Shahurow Daji
Picture Book of Birds	Rev. R. W. Hume
do „ Beasts	do.
Homeopathic Practise	Rev. A. Abbott.

Wm Wood

Bombay Aug. 23. 1866

Bombay August 23. 1864

Rev. N. G. Clark D.D.

My dear Brother

In compliance with your request to the Marathi Mission in a letter of 19th May. I have made a collection of our publications so far as can be done. or nearly so. a list of which I herewith send you. It is not a complete set of all the books tracts &c. we have issued. Some of ~~these~~ our works are out of print. & copies of them could not be obtained. We will remember your request. & hereafter from time to time send you such books &c as may be reissued or any new additions.

We are here for a few days to consult a dentist for myself. & an experienced physician for Mrs. Wood for some difficulties from which she has been suffering of late. I expect to send the box of books overland by Steamer. But of this I will write you more definitely by next mail.

Yours truly

Wm Wood.

Bombay, Aug. 23. 1866.

Recd Oct. 17.
Ackd Oct. 23d

Books in Mahratta.

Ahmednuggar Oct. 11. 1869

Rev. N. G. Clark D.D.

My dear Brother

In my letter of August 24. I sent you a list of our publications forwarded to you Overland. I hope the box will reach you in good time.

In that or a previous letter I think I mentioned that I should ask the Committee to continue the grant of $80 to my two sons in America another year. Edward was 18. in May. He has been studying medicine one year under Doctor Sawyer in Nashua N.H. has attended one Course of Medical Lectures in Dartmouth College, paying his own Bills, excepting the aid received from the Board. & the small sums I have sent him. He has two other Courses of lectures to attend. before he receives his diploma, & he very much needs the $80 for next year. Will you do the favor to present his case to the Committee & ask this sum for him? Also for my son William in Yale College?

We left Bombay on the 2d & arrived here on the 5th. Mrs. Wood is not well, though we trust she has derived benefit from medical treatment in Bombay. Her difficulty is one of severe dysmenorrhea _ has been coming on for a long time, & will require time for a cure; but the Dr. has no doubt she will be well in a few months. The Fairbanks left Bombay for Beypoor, three days down the coast on the 6th. The Overland is in to day bringing the Bissells all well. They are just in time to be present at our Annual meeting, by our postponing the business part of it till after the Examination of your schools. &c. &c.

Very Truly Yours

Wm Moore.

Ahmednuggur, Oct. 11. 1866.

Rec'd Nov. 27.

Ackd Feb. 1.

Appn for his sons

Jan. 1.

Ahmednuggar Nov. 10. 1869

Rev. N. G. Clark D.D.

My dear Brother

I herewith send you the Minutes of the Marathi Mission held in October. Also a copy of the Course of Study laid down for the Ahmednuggar Normal School for the Ensuing year.

The Committee have selected about thirty boys to enter the school on pay for next year. There will probably be a dozen or more who will come in without pay.

For the two months of November & December we have brought in sixteen teachers from the villages to receive instruction under Mr. Haig in the art of teaching. We hope this will do them much good. & make them doubly efficient in their work.

The matter of Mr. Nelsons palanquin is characteristic of the man, of whom you can learn more fully from Dr.

Anderson if you desire it.

The Report of the Committee on the Pimplas bungalow sent you last July will explain to you the reason of Resolution 7. in these minutes, & also of Resolution 8. in part. Should we be reinforced with men soon as we hope we may be, we shall need a bungalow in the Southern district, & the wood & material in the Pimplas bungalow may be made use of in building again.

In the transfer of Rev. R. V. Modak from Bombay to Wamboree we were careful to violate no Ecclesiastical rule, not making the transfer till he had obtained a dismission from the church in Bombay.

Seven young men of the Theological Class, & two others employed as Catechists by the mission were examined before the "Union of the churches" & licensed to preach the gospel

One of these Shevakrow goes with Mr. Abbott to Satara. He has been stationed at Wambori in the Rahuri district for some years. The others are stationed as you will see in the minutes.

A few of our Assistants passed a very good examination, & in the course of time will perhaps receive licensure. You will see that we give them all their subjects for study during the year, upon which they are to be examined at our next October meeting. A good many in our employ are very ignorant, & we rejoice to see them better qualified persons going out to labor. We hope before long to send out no others.

The Anniversary exercises are said to have been full of interest, but I was detained at home by the illness of Mrs. Wood & cannot report them to you. On the Sabbath we had a sermon from Mr. Bissell in the morning & in the afternoon the Communion of the

Lord's Supper. probably two hundred communicants present. And now these assistants with their families are scattered in all the region round about. They are lights. Help us in your prayers that they may be burning & shining lights, & that this year many through their teaching may turn to the Lord.

Mr. Bruce has gone to Rahuri. Bissell & Hazen are out on a tour to the South, & I am here. Mrs. Wood's health is such that we are not able to get out in the district at present, but I find enough to do here.

Believe me
My dear Bro.
Yours truly
Wm Wood.

Ahmednuggur, Nov. 10. 1869.
Rec'd Dec. 22.
Ack'd March

Nashua Jan. 12. 1867

Langdon S. Ward
Sir -

My Father writes me hat he made a request of the. Am. Board to grant me $80.00 for 1 year more. 1867 Whether this was granted am not able to tell.

Thinking you might know or easily inquire into he matter. I wish you would kindly reply.

Truly Yours &c.
Edward. A. Wood.

ashua N. H.
Boston. Mass

Edward

Dr. Clark

Amd

Wood

Jany 17/67,

9th 1867

L. S. Ward. Esq
Treas. of A.B.C.F.M.

Report of W. Wood for 1866.

On my return to India in August 1865 I came to this place (Ahmednagar) in accordance with the wishes of the mission. At our annual meeting in October following the Loni district & the out-stations connected with the central district & city, — viz. Wadagaw, Shendi, Jeur & Agadgaw, together with the Catechists at Ahmednagar & the primary schools in the city & vicinity were placed in my charge. These two districts lying to the north & west of the city, extend forty miles east & west, & from ten to twenty miles north & south. In this field have been employed during the whole or a part of the year, six Catechists, two theological students, two teachers, & two female scripture readers. In the Loni district is a church of nine members. The christians in the central district are members of the churches in Ahmednagar.

In September last bro. Fairbank left us to spend a year on the Palani Hills in southern India, when the Wadale district was made over to me, & in October the Loni district was ~~made~~ placed in charge of bro. Hazen. In the Wadale district are five churches containing 144 communicants, four licensed preachers, five catechists, & nine teachers.

Personal labors. It is not an easy matter to take up & carry on another man's work, or any portion of it. I have found it especially so in coming to Ahmednagar. It is but a fragment of the work Bro. Ballantine so long & so successfully prosecuted that I have undertaken to do. This even I have not been able to perform at all satisfactorily to myself. My strong attachment to Satara, where I have spent most of my missionary life drew me thither, & I confidently expected to remove there at the end of the year. In view of a temporary residence here I did not form any definite plan of labor, but simply took up such work as came to hand. In the city we have two chapels in each of which are held two services on the sabbath & in one of which is a Friday afternoon lecture. In these services I have taken a part during the year, but had there been another place of worship in the city, I am sure our labors in this direction would have turned to better account. We need such a place very much, which would answer the double purpose of chapel

& school-room. We have an interesting
+ school in the city composed of boys mostly from the Weaver Caste, taught by a Christian teacher. The school-room is a small close, ill ventilated concern, an altogether unfit place to crowd in twenty or thirty boys for six hours a day. The health of the teacher has suffered the past year from this cause. I could not visit the school as often as I wished for the same reason. We should have such a place with as little delay as possible. I am looking out for a piece of ground, & I would ask your friends & patrons to send as donations to the amount of a thousand rupees for erecting the building.

Besides the regular attendance on the sabbath services, I have had a Bible class of from twenty to thirty Christian women in my house directly after morning meeting. They repeat the verses in the Bible they have committed to memory during the week, tell me what they remember of the morning sermon, & recite a part of the little Catechism they are learning. In the afternoon I have heard the Bible lessons of the larger girls in school. I have had no regular preaching service during the week for the want of a chapel, but have frequently met small companies in heathen temples, Chāwádis & by the wayside & pointed them to Jesus. I have also frequently preached the Word in the villages near the city. Five weeks we were in tents, visiting the outstations of Wadagaw, Shéndi & Jeür, & a dozen villages in the Loni district. In all these places the truth is widely known especially among the Mahars. Many of these affirm ~~that~~ they have given up idolatry.

Native helpers. These have done good service. Of some I can speak in the highest praise. By their life & by their teaching they have won the confidence & respect of the people. We feel sorry to give up such to go into other fields, & could not consent to do so only on the ground of the greater demand for them elsewhere. In the early part of the year two lads from the school at the out-station of Jeür were received to the church on profession of their faith a year or two before, their father in his dying hour called the catechist to his side & solemnly committed these lads to him, to train up in the Christian faith. One of these is a poor lame boy & is dependent on charity for his support.

Churches. The church in Lone is small only ten members at the beginning of the year & nine at the close. One man having died. A much larger number of Christians from this district are members of other churches. Among them are some of our most efficient helpers. Last October two of the young men from this district were licensed to preach the gospel. One of them has been stationed at Parner (Parner). The other has gone into the southern district in charge of bro. Bissell.

Wadale district. It has been little I could do for this district in the period under review. Bro. Hazen visited Wadale once to meet the helpers, hear their reports, & give direction to their labors. I have visited them twice. preached to the few who gatheered in Wadale on the sabbath, & held monthly concert with the helpers & others who came together on Monday. I also met most of the helpers at our annual meeting in October, & had an opportunity of becoming acquainted with them. Eight teachers from this district were in Ahmednuggur for two months under the tuition of Mr. Haig Training Master of the C. V. E. Society. Three of them have remained for another four months training, & five have returned to reopen their village schools.

With the language to learn Mrs Wood has not been able to do much active service; but with the aid of the Bible readers when on tours in the villages she could speak a few words to the women & tell them of the love of Jesus. She has also commenced her favorite work of teaching in the girls school & often has she gathered the little ones around her & said a kind to them which has greatly won their hearts towards her.

Wm Wood.

Ahmednuggur Feb. 1867}

Ahmednuggur, Feb. 1867.
Rec'd March 26.
Report Dist. Wm Wood.

Ahmednagar 27 March 1867

Rev. N. G. Clark D.D.

Dear Brother

Your favor of 1 Feb. — the first from your pen to me — came on the 23 inst. I thank you for it, & only wish you had enclosed your photograph that we may see how you look, as well as know how you write. Thanks for the allusion you make to my son William in Yale College. It is his settled purpose to be a missionary. I hope to have the pleasure to welcome him to this land of his birth as a co-laborer — to wear his *own* mantle for a while. Robert & Edward Hume also purpose coming out to help us. Robert is in Will's class. Edward is in the Freshman class.

We rejoice to know that Mr. Atkinson is expecting to come out here another year, & that you are asking for six more. I suppose you mean to come next year. We also hope to see Bro.

Barker back by that time. Bro Dean has left, & Bhuing has no missionary. Only Bro. Abbott in Satara. Bro. Harding bereft — O how my heart bleeds for him in his solitude there. He cant stand it long. The rest is all before you. Why repeat to you our weakness actual & prospective. Send us the six men within a year, & have a reserve of at least half that number to send us the year following.

I received a letter this month from Mr. Stothert missionary of the Free Church in Bombay, saying that Major Dod the Director of Education in the Central Provinces called on him the other day & asked him if he could provide him with a female teacher for a Normal class he has at Nagpore — there are about twenty women in the class — chiefly Brahman widows. There is a nice house ready for such a teacher, & any pay she likes. Mr. S. adds "We lately sent a female teacher to a place near Nagpore & that he can't find another for Nagpor pod. So he applies to me for one. I recommended Phûlâbâi the widow of Daoud who recently went to Jalna with her son Ibrahim who is in the service of ~~Mr.~~ Rev. Narayan Sheshadri of the Free Church. I have mentioned this to show you that female education is attracting the attention & consideration of Govt servants. Natives themselves are making some stir on the subject in the larger cities. A Miss Carpenter - a philanthropic English lady, has recently made a flying tour of a few months in India, & addressed large bodies of Educated natives on the subject. It is hoped this will give an impulse to the good work. The fact is Educated men feel the need of Educated wives. They must & will have them. The women of India them must & will be educated sooner or later. Our 2 schools at this station are well filled this year. The new Station School at Wadale has twenty pupils & is doing better than I had dared to hope in the absence of a mission family from that place. I visit Wadale once a month, receive the reports of the Assistants, hold monthly concert, pay them & return. I have made one tour of work in the Wadale field & Rev. Vishnupant Bhaskar pastor of the 2d Church in Ahmednuggur is now in the Wadale field visiting the churches & administering the ordinance of Lord's Supper to them. I taking his duties here in Nuggur. Mrs. Wood's suffering rather increase than diminish. I still hope she may find relief.

Very Truly Yours

Wm Wood.

Ahmednuggur Mar. 27. 1867. Rec'd May 7. W

Bombay July 24 1867

Rev. N. G. Clark D.D.

Dear brother,

Herewith please find enclosed the minutes of our mission meeting just closed. I think of nothing that needs explanation or remark.

I came to this place with Mrs. Wood a month ago. The difficulties from which she was suffering last year have not diminished; and are such as require the best medical advice & aid. We are encouraged to hope that she may find effectual & permanent relief here.

Last year I asked the Prudential Committee to allow my son Edward the $80. for 1867. which they did not see fit to do. For this reason I hesitate to ask for a like sum for William in Yale College for 1868. He was 18. in April last. His mind is fully made up to be a missionary. Of his standing as a scholar & a christian you know. His expenses at Yale are necessarily high - not less than $400 for next year. And from what quarter the money is coming is not now seen. These facts, together with the request on his part that I will ask the Board to grant him $80 for next year lead me to lay the subject before you for action. If you will take early action on this subject & communicate to them the decision I shall feel obliged.

The addition to our personal allowances as missionaries this year has furnished us ~~with~~ great relief. We did not feel comfortable last year; and we still need to use great care to keep within our allowances. Mrs. Merrill's illness obliges me to be in Bombay where our expenses are very much greater for which I have nothing extra. I do not complain. I only mention the fact to show you that I have not the means to help my two sons in America in acquiring their Education to the extent I would like.

Mrs. Munger is at Sholapoor — a great comfort she is to bereaved brother Harding & his children. The change is also very beneficial to her. We shall likely be in Bombay several months.

Very truly Yours

Wm Woods.

Bombay, July 24. 1867.

Recd Sept. 9.

Ackd Oct. 19.

(Copy)

To J. S. Haig Esq
- - -

My dear Sir

I am directed by the mission to inform you, and through you the Secretaries of the C. V. E. Socy. that the Prudential Committee of the A. B. C. F. M have assented to the continuance of existing arrangements with the C. V. E. Socy. for another year, in regard to the normal School.

From the opinions expressed by our Secretary we have no reason to suppose that the Prudential Committee will authorise the continuance of this arrangement after the expiration of the above named period.

Yours truly

Ahmednugger
November 2. 1867 }

Wm Wood
Secretary

Ahmednuggur, Nov. 2. '67

Rec'd Dec. 21.

Ans' Feb 6

Bombay Nov. 14. 1867

Rev. N. G. Clark D.D.

My dear Brother — I herewith send you the minutes of our meeting. I had not time to write while in Ahmednagar. I hardly think any thing is necessary to be said explanatory of what was done — every thing will be obvious to you. You must, with us, still be painfully impressed with the fewness of our numbers; & no doubt will do all you can to send us helps as soon as may be. You will also rejoice with us in the movement of the churches in settling pastors over them, & in the matter of self support. This will not all be brought about at once; but the movement this year is a step in the right direction. We are looking & waiting & praying for the blessing to attend the meetings to be held in connection with the ordinations during the next six weeks. These ordinations furnish the occasion for the protracted meeting of at least a week. If there should be special interest awakened during that times in the place. the services may be continued. I trust the letter prepared by Br. Fairbank. embodying the views of the mission. will meet your own views. It is important for us in all things to follow the leadings of God's providence. This method & that which is very useful now. may in the course of time be of little use; or rather other methods may be much more useful than these. The tendency with most men is to get in to a stereotyped way of doing things. & the missionary is not an exception to this rule; but I do not think any one is more ready than the missionary to make use of all legitimate means, (be they (2) new or old,) (which are (1) in his power) for the advancement of the Redeemer's Kingdom.

I am detained in Bombay on Mrs. Wood's account. I however find abundance of work here in the street preaching. Every morning before break.

fast I go out with Dagiba our Catechist. We take our stand in some thoroughfare or corner of the street. Dagiba begins at once to read from some tract, & soon a crowd of listeners is around us. In ten minutes or thereabouts I take up the theme & unfold it to the best of my ability & then urge upon them the vast importance of giving immediate & earnest attention to these things. I speak ten or fifteen minutes. Then D. speaks again briefly & perhaps I follow him. Sometimes a question is asked by one in the audience, sometimes pertinent, & sometimes very *impertinent*; but they show the blindness, ignorance & deep depravity of their hearts.

My son William informs me that the Board have sent him $80 though you have not informed me yet. I suppose the grant has been made in view of the representation I sent you in July. I am thankful you could do him this favor, & have desired Mr. Ward to express my thanks to the Prudential Committee. I wish very much William could have an interview with you & the other secretaries of the Board, & Dr. Anderson. If you can, I hope you will see him & other young men in Yale College. I have written him to come on to Boston some vacation & spend a week. A Mr. Gregory of New Haven has recently told him it would be far better for him to come right out to India as soon as he leaves College & study his theology in the field. The theological studies of the Seminary in great measure will unfit him for his work here &c. &c. I don't believe any such doctrine as this, & have written Will. at length on this subject. But I wish you & others I have mentioned could see him & Robt. Hume & others at Yale. You could do them much good.

Very Truly Yours

Wm Wood.

Bombay, Nov. 14. 1867.
Rec'd. Dec. 21.
Ans'd March 20

Report of W. Wood for 1867.

The first six months of the year under review we spent in Ahmednuggur; the last six in Bombay. In addition to the duties assigned us at Ahmednuggur, and in the villages lying to the north of the city, we continued to superintend the work in the Wadale district in the absence of brother Fairbank.

Wadale District. I met the Catechists and teachers of this district once a month at Wadale, heard their reports, gave direction to their labors, exhorted them to diligence and faithfulness in their work, and examined the station school at Wadale. On a tour of ten days I visited most of these helpers at their homes, and had good opportunities of preaching the word in their villages. I also made arrangements with the Rev. Vishnupant Karmarkar, pastor of the Second church in Ahmednuggur to spend two months in this district, visit the churches, converse with all the members so far as he could, preach to them & administer to them the Lord's Supper.

Catechists. Eight are employed in this district. These have prosecuted their labors with commendable zeal. Six of them have given in monthly, written reports of their labors, mentioning the villages visited — the number of hearers, men and women; and sometimes the subject of discourse. The other two gave verbal reports. From ten to fifteen thousand heard the word during the first six months of the year. We hope the truth has found a place in some of their hearts, but no conversions are reported.

Schools. The attendance upon these has been small. The drought throughout all this region was severe, and many families left their homes for employment on the public works or elsewhere to obtain the means of subsistence. To keep up these schools, they must be frequently visited by the missionary. One is soon made painfully aware that things do not go on very well if one is long absent from his work.

The Station school at Wadale has been well sustained in numbers and in interest. The number of scholars has been nineteen. The teacher, Mr. Hariba Gayakowad was licensed to preach a year ago. He has been faithful and efficient in the duties of the school, and the scholars have made good progress in their studies.

Churches: It has not been my privilege to receive any to the church in this district. And I have been pained to learn ~~that~~ two or three members of the church have broken their covenant vows, and turned aside to the vanities of paganism. Brother Fairbank has now returned to his labors in this district, and two of the churches have recently had pastors settled over them. We hope the erring ones will be brought back; that new life will be imparted to all true believers, and that sinners will be converted.

Ahmednuggur. Some years ago the mission built a Cháwádi in the Maha a wadi outside one of the gates of the city which was used as a preaching place and also for a school. How long the school continued I do not know. The chawadi had fallen down, and for a long time there had been only occasional preaching. One man among them however had become interested in the truth, and a little more than a year ago was received to the church. He had been educated in our school, and had had some experience in teaching. We repaired the Chawadi and opened a school for the children there in January last, with this convert for a teacher. Twenty boys have attended. We have also had a preaching service in this Chawadi every Sabbath morning, which has been attended not only by the children, but by the parents, and travellers who may stop there for the night. Fifty or more persons are often present at these meetings.

Our day school in the city is attended chiefly by boys from the Weaver Caste. The teacher does his best to bring forward these boys in their studies; and he is very faithful in giving them a knowledge of the Bible. A few christian children are in this school.

The number of scholars in the Wadagaw school has been less than in former years. This is owing to the change of teachers. Gangaram the former teacher had greatly won the confidence and esteem of the whole village; and by his personal influence he brought in scholars and kept them there. It is not easy for another to fill his place. but we hope by persevering effort the present teacher will succeed.

Catechists. We have had but three in our employ this year; and one of these has been dismissed for want of interest in his work.

The Girls' school was placed in our charge in January. The number of pupils has been sixty – the same as last year. The primary department has had a separate teacher this year, which is a great advantage to the whole school. This department has been in Mrs. Bissell's care. Mrs. Hazen has continued her labors in the school as in previous years, excepting during her absence for the hot season at Mahabaleshwar. The deportment of the girls has been uniformly good. A few have manifested considerable interest in religious things, and one has been received to the church. One who was supported by the Ballantine Scholarships has been married, and another has been appointed to receive the bounty.

Our Bible classes for the women and girls have been kept up as usual; and our weekly prayer meeting with the christians in my yard has been well attended.

An old man in my yard in the early part of the year expressed his wish to become a christian. He was too feeble to come out to meeting or to converse much with those who visited him. His disease, which was asthma, increased in violence, and he felt that he had not long to live. It was his wish to make a public profession of his faith in Christ. A few Christians met at his house and examined him as to his fitness to be received to the church. He was accepted, and on the following Sabbath, was baptised and received the Lord's Supper. His three children were baptised at the same time. It gave him much joy to be numbered among the people of God, and to dedicate his children to Him in the ordinance of baptism. He did not live long after this. He died in peace, and we hope he is with the Saviour.

// *Zenana Work*. One woman has been employed all the year, and another a part of the year. The latter is the widow of Babuji, one of the early converts of the mission. // She was afterwards married to Sajiba, who was for many years a catechist. ~~He~~ and died a year or two ago // These women have visited a good many families, and read to them portions of the Scriptures, especially the narratives and parables of the New Testament. They often read portions, and always talk about what they read. They sing too, some of the sweet little hymns we have recently published, which are very pleasing to all who hear them. The simple narrative of their labors as given in their monthly reports has been very interesting. I look upon this as a most interesting and important department of labor for the good of this people. These reports have been translated by Mrs. Fairbank, and sent to the home Committee of the Zenana work, in England.

My principal missionary work in Bombay has been Street preaching. Since the rains I have been going out with Dajiba the Catechist every morning before breakfast for this purpose. We have half a dozen places or more which we visit in succession. D. collects the audience by reading a little while from a tract. I then address them for a while. D. then talks ~~a while~~ and I often speak a second time. We thus address from one to two hundred every morning. Few of the higher and Educated classes are present. Sometimes objections are raised but generally we are listened to with attention.

Bombay Dec. 28
1867

Wm Hume.

Bombay, Dec. 28, 1867.
Rec'd Feb. 6.
Ans'd Mch

Bombay Dec. 28. 1867

Rev. N. G. Clark D.D.

My dear Brother.

Your letter of Oct. 19 was received the 17th. inst. I have in a previous letter thanked you & through you the Committee for the grant of $80. given to my son in Yale College. I now thank you for your expressions of sympathy in this letter. It is always much easier to toil for Christ than to be laid aside from labor. I am not laid aside by being here in Bombay; but Mrs. Wood is in great measure. Her difficulties are such however that she cannot do much any where. We still hope she may find relief. The first physician in attendance became very ill and went home. The second has been ordered to Abyssinia. and she now has a third. This changing physicians has been very unfavorable. but unavoidable.

You are quite right in what you say.

about extra grants to cover any deficiency in missionary allowances. Our long detention in Bombay led me to lay the matter before the brethren at our annual meeting. No formal vote was taken, but a unanimous opinion was expressed that I should be allowed the Bombay salary, and I have charged it in my a/c with the mission. I have not charged the Bombay allowance for conveyance. We cannot report the arrival of the Atkinsons yet, but are daily looking for them. We are glad you can give us such good accounts of them, and hope you will send us more such.

I herewith send a brief report of my work the past year.

Yours truly

Wm Wood.

Bombay, Dec. 28. 1867.
Rec'd Feb. 6. 1868.
Ans'd Feb. 14. 68

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Ahmednuggur
September 5. 1868

Rev. N. G. Clark D.D.

Dear Brother

Your letter of March 2d was received at Mahabaleshwar. April 24th It has remained unanswered quite too long as is almost always the case when I dont answer letters by return mail. I am very glad you met my son Will. in Yale College & had such a pleasant interview with him. He was in Boston a week during his Spring vacation but does not speak of seeing you at that time. So I dont know as you met him then. His Elder brother Ed. is attending Medical lectures in Boston now. & this will probably be the occasion of Will's going to Boston during his summer vacation. His last letter written July 13th says he had just passed his last College Examination. Though the youngest member of his class he stands second in scholarship. Wright of Oakham is first. He was mature in years & scholarship when he entered, being ten years older than Will. It is very pleasant to know that not the least ill feeling has existed between the two during all their college course. & that there are no better friends in the class than they. My son is engaged to teach in Hopkins Grammar School in New Haven next year. as First Assistant. It is a good situation. & one that gives him a good salary. including extras, amounting to about $1200; as much or more than he will receive when he gets out to missionary ground. It won't hurt him. He teaches in part to lay up a little to help him through his Theol. studies; & in part to gain a little more breadth & experience. which one so young needs. He is only nineteen.

— (I hope however nothing will keep him from going on with his Theol. studies next year. & that he will be on the ground here four years hence to help us!! In the mean time you must send us a few men or I fear there will be nobody left in the Marathi field to reinforce. Bro Munger has fallen at his post. just as he would have chosen. Bro. Abbott & family will leave for America in the early part of next year. & the few left have seen twenty or more years of service. which is making its mark upon us.

Before the last mission meeting I told the brethren here in Nuggur that no doubt it would be necessary for Mrs Wood to spend next hot season at Mahabaleshwar; in view of which I thought they had better send us to A Bhuing the outstation of Satara. & fourteen miles from that city. at the end of this year. As there we should be near Mahabalesh war. I think the Sctava climate will agree with Mrs. Wood better than the Mizgour climate. At the mission meeting. Bro. Abbott asked permission to go to America in the Early part of next year. so it is likely the mission will send me to Sctava at the end of the year instead of Bhaing. This is my old station. the most homelike place of all others on earth to me. the place where I have spent the strength of my missionary life. in sorrow & in joy.

The Sctava State has a population of a million & a quarter. The villages are crowded thickly together. within ten miles of Bhaing Mr. Deen says there are two hundred villages. After many years of labor in the city, & from the city making tours in the villages. round about. urged on by Dr. Anderson. we succeeded in getting an out station at Bhaing. It is a most admirable field of labor. in a charming location. convenient to Sctava. to Poorie. & the Hills. within a month part the mission have voted by circular to sell the Bhuinj bungalow, because we have nobody to occupy that station!! I voted against it. I preferred to send the case home to you & let you sell it if such is your wish. (the Committee I mean). I will give you what I wrote on the Circular.

"If the brethren send me to Satara next year, as I understand they are likely to do, in view of bro. Abbott's leaving for America, I wish very much they would also send bro. Atkinson to Bhuinj as an associate laborer in that district, as soon as he has command of the language sufficient to take charge of a station. Two are better than one. Of all our unoccupied out stations, Bhuinj it seems to me comes in for the first claim for this brother. If the brethren can show the contrary of this or if they can determine upon changes in the location of any of our number, say brethren Fairbank or Bruce, so that brother Atkinson must take charge of either Wadale or Ráhuri then I might say he should go to one of those stations. But until such a change is determined upon I think the indications of Providence are plain that bro. Atkinson should consider Bhung as the place for him to go to.

To sell that bungalow it seems to me decidedly a backward step; a step entirely in the wrong direction. As in the Nuggur district, so in Satara it was not till after long years of labor in the city that this out station was formed. It required all the power of Dr. Anderson to bring it about. He urged it by every possible argument. He told us the very existence of the mission in Satara depended upon it. He said they could not get men to come out to labor in the large cities. At length an out station is formed. A house is built, which bro. Dean occupied for a few months & left for America. bro. Kerr down in health. Were bro.

Prudential Committee here today, & had the matter in their own hands, would they sell that house? *No*. I don't believe they would. And I don't think we should, even if bro. Atkinson cannot be spared to go there. I would rather refer the matter to the Prudential Committee than to be responsible for selling that house even if the delay should occasion the loss of a few rupees. Perhaps bro. Abbott has been informed that Govt. will give Rs. 5000. for it. but my impression is that they may not give more than half that sum. We sold the Bhingar house for less than half that sum if my recollection serves me right. I would not sell it on the ground that bro. Abbott puts it. I don't think it is a good reason, or any reason at all in fact. If it *must be sold* I would sell it on the ground that we cannot send a man there now, nor hope for any one to go there for *years to come* — or *never*. Which according to Dr. Anderson's view is bringing our work to an End in Satara". — "Could you read the remarks of all the brethren on the circular you would no doubt be interested. & at the same time see what shifts we have to make to keep our principal stations manned. Manned? Excepting Nuggur. we have not had a single central station more than half manned for years. We have all double work to do most of the time. We can't stand it. Just look at this enclosed map. & see these four great fields of labor, Bombay, Ahmednuggur, Sholapoor, & Satara. — No one at Bombay, one at Satara, One at Sholapoor. One at Wadale, one at Rahuri. Two in Ahmednuggur & two at Rinser studying the language! — In writing this, don't think I despair. God will, in some way, accomplish his great work of regenerating this people, if the present instrumentalities are set aside, & we have none to come to our help. We must, however, let you know how matters stand with us. Otherwise we should not be faithful to our trust.

Fruit of a Catechist's Labor

I have not much time left today to tell you of my labors. I will, however, say a few words about Latinwadi, a little hamlet outside of the city, to the north, where Vithaldas, one of our Catechists lives. We bought a nice little house for him there, at a cost of about Rs. 75. two years ago. He says the place was a real Sodom. The people were vile & abusive; & the Catechist & his family shut themselves up in their own little yard, & keep out of sight & hearing of the people. Through his influence a great change has come over them. Sixteen boys from that place are now in Government school. A few months ago an Ota, or earthen platform, about a foot & a half high, was built up at the side of his house, at the expense of of the mission, for the people of the hamlet to come & sit ~~therein~~ upon, to talk & hear the truth, &c. &c. This one they have recently covered in with a tiled roof. They furnished the wood & did all the work, & I gave them seven rupees for tiles. This is my chapel, where I go to preach every Sabbath afternoon, & occasionally during the week. I have twenty five or thirty hearers. — On the Sabbath morning I have preaching in the Mhar Chawadi outside of the city to the South. Which Chawadi was built in part by the mission & in which we have a school. I am also visiting the villages to the north of the city & preaching in them. I have one regular preaching place in the city at the door of the school room. for weaver boys under my care.

Mrs. Wood is better this year than she was last. She still suffers

too much to gain the strength she needs
I hope the change to Satara will do her
much good.

I beg you to pardon my long
delay in answering your letter, &
I hope you will do me the favor to
write me again.

With our united kindest
regards to yourself & all your
associates at the Mission House

Believe me

very truly Yours

Wm Wood

Ahmednuggur, Sep. 5. 68.

Rec'd, Oct. 22.

[illegible] adh

Missionary Herald

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Ahmednuggur
Oct. 1. 1868

Rev. N. G. Clark D.D.

My dear Br.

//"In my letter of Sept. 5. I gave you a little account of a seven rupee chapel at Latimwadi, a little hamlet just outside of the city, on the North. It//is a simple, open shed, with a raised earth floor ~~(oṭa)~~ at the end of the Catechists mudwalled house, & like it is covered with tiles. The catechists house has an enclosure to the north & west; made of mud walls, about eight feet high. In this enclosure is a beautiful shade tree - the Bitter Nimb - very common in India. This photograph, taken by our native artist, Mr. Narsoo of this city, will give you a good idea of the whole thing & of my audience. My Catechist, Vithaldas, is kneeling at my side, & leaning over the oṭa, is singing a sweet hymn to the audience just at the moment the picture is taken. The money expended in this preaching place was given me by the dear children in

America, when I was there four years ago." Among them were some of the S. S. Sabbath school children of the Rev. Wm. Warren. I have sent ~~that~~ Br. some photos. & he has multiplied them a hundred fold & sent them to all his S. Schools. If you choose you may send this photo. there for the same purpose. If so please send the account of the whole which I have given you in this letter & in my last. If it is copied I shall feel obliged by your giving my sons Edward & William each one. Please let me know if this reaches you in good condition, & also what disposal you make of it —

I have had a hard influenza cold & cough. with sore throat for over ten days. Have kept up all the time. but have not been able to preach for the want of a voice. We began a daily prayer meeting in two places in the city today to continue till our annual meeting which commences on the 20th. inst.

Very Truly Yours

Wm Wood

Ahmednuggur Oct. 1. 1868.
Rec'd Nov. 23.

Ans^d Nov 20

Fr Mr. Wauchi.

With photographs, [illegible]
[illegible] April 28 '69

Satara Feb. 18. 1869

Rev. N. G. Clark D.D.

Dear Brother

Your letter of Nov. 30. was recd. on the 12th Jany. & your New Years Circular on the 10th inst. Thanks for these both. The former I circulated among the brethren & hope they will each send you a picture for the Herald, or Sabbath School paper. Send me that paper please overland beginning with the 1st of Jan. 1869. or with the picture I sent you if that went in before. I have not seen Wheelers book yet. Hoped a copy might have been sent us gratis ere this. If one has not thus been sent. please ask Mr. Ward to send one & place to my a/c.

We have been back at our old home in Satara just two months. In that time Mr. Abbott has admitted ten persons to the church on profession of their faith. & baptised six (children

He made over charge of the station to me on the 1st of Jan'y & of the Church on the 1st of this month. & left this place with his family for the Hills on the 2nd where he intends to remain till about the 1st of April when he leaves for America.

It is nearly seven years since I left Satara for America, & I can assure you I am right glad to be back here again. I now feel at home, & can do more work than I did at Muggar. I fell right in with Mr. Abbott in his duties in the schools & chapel. & since he left these all, these duties, fall on me. Both mission houses here were needing thorough repairs. I have finished them on the one I live in & which I built 18 years ago; & have got them well under way on the other. Govt. are not likely to buy the Bluing house. So a new Thatch will have to go on to that before the rains. The two teachers who came on from Miraj with me are doing well. They are young & inexperienced & have some things to learn. but I hope they will do a good work here. We have very much larger heathen audiences here on the Sabbath than at Miraj; & Vithalrow our licensed preacher has large audiences week days on the streets. The Word has been long & faithfully preached here. & I can not but hope a great many will ere long acknowledge the claims of the gospel upon them & turn to God.

Thank's for your caution to me to take care of my health & hold on till help comes. I am thankful to say my health has never been better. I am usually up from four in the morning till nine at night. I have very little the nervous suffering. to which

I have at times been so much addicted. Mrs. Wood still suffers a good deal, but less than she did a year ago. The Lord gave her strength & courage to offer her first prayer in Marathi yesterday in the female prayer meeting. This is a greater task than one who has never prayed in a foreign tongue can imagine. But what is at first a task, becomes after a time a delightful exercise.

Mrs. Wood joins me in kindest regards to yourself.

Very Truly Yours

Wm Wood

Satara, Feb. 18. 1889.
Rec'd. Apr. 5.
Ans. June 4

Mahabaleshwar
April 15 1869

Rev. N. G. Clark D.D.

Dear Brother

From time to time I have spoken of my son William's purpose to become a missionary. That purpose is unwavering, & I hope in the good providence of God we may be permitted in due time to welcome him to this field of labor. My son Edward too has often expressed to me his wish to be a medical missionary. I have not encouraged him in this course so much as I ought perhaps. but told him to go & lay open the whole matter in a plain open talk with you. He is timid & hesitating & I have not learned that he has yet spoken to you at all upon the subject. His letters of late indicate that his health is not very good — has probably worked too hard the past year — & that he was feeling a good deal depressed.

He needs a friend & counseller to say a kind word to him — to whom he can come & unbosom his feelings. into whose family he could come & spend an evening once in a while &c. &c. — Now I want you to do me the favor to see him. talk with him — find out all his difficulties. & as a kind loving father & friend help him over them if you can. His health broke down when I was at home. which led him to give up going to College with his brother & I left him with Dr. Sawyer of Nashua to study medicine. arranging for him to be a good deal occupied in manual labor — out doors. for his health. Dr. Sawyer died very suddenly soon after my son commenced attending Medical Lectures in Boston a year ago. This was a sad event for him. He has had no one to look to for advice since. I have referred him to my old College classmates Drs. Tyler of Somerville. J. B. Upham of Boston. & C. Walker of South Boston. to see if they could not get him into Hospital work. where he could earn his bread – improve his health. & mature himself in his profession. He has not intruded himself upon them at all I believe except to call upon Dr. Tyler. I need add no more. Please let me hear from you, & all about my son through you. It is a great favor I ask of you. but I can't ask less. You can relieve me of much anxiety & help hold up my hands in the work here.

The Atkinsons joined us on Tuesday the 13th inst. A sudden attack of cholera in Maggie. brought her to death's door. but God be praised she rallied. & they are now with us. She

Rec'd Jany 20.
Chhindwara, Nov. 15. 1884.

is much better than I expected to see her. Mrs. Wood I am happy to say is better than she was a year ago. She is stronger & suffers less.

The Abbotts left us on the 30 March & ~~sailed~~ took the steamer on the 7th inst. from Bombay.

With our united kind regards

Believe me
Very Truly Yours
Wm Wood

Mahabuleshwar, Apr. 15, 1869.
Rec'd May 20.
Ans'd June 4

Rev. Wm Wood. 528

Poona July 19 1869

Rec'd. Aug. 25.

Rev. N. G. Clark D.D.

My dear Brother,

Your very kind letter of June 4th found me in Satara on Saturday morning the 17th inst. I cannot express to you my thanks for the talk you had with my Ed. the money raised for him & sending him off to Block Island. It did ever so much lighten the burden which had

Rev. Wm Wood.

a few months been on

When I wrote you about him three months ago. I did not know the exact root of his trouble. After going to Groton he told me. — Self pollution. He speaks of it with shame. And I tell you as it may help you in your further intercourse with him. I hope he has given up the thing. I have written him an earnest letter about it. You have done the best thing for him that could be drive - just what I recommended him. & I hope for the best results. Some employment - just enough to occupy his mind, & give him a support, with recreation & exercise would bring him up I trust.

Recent letters from my wife tell me that his heart difficulty is such that Dr. Sanford tells him he would not live five years in Sweden! So he can no longer hold his cherished hopes of joining me in the work

This is a great disappoint-
ment to him & Louie. He
is now full of China.
Dr. Martin has talked
with him about going to
Pekin as a Chinese
Govt. Official. He may
go. — I am on my
way to the mission meet-
ing in Sholapoor. I
engaged a seat on the
open mail cart from
Satara to Poona ten days
ago. We leave Satara on the
night of Friday the 16th.
The heavy rains came on
& the cart did not get
along till the night of the 17.

2

The wind blew a gale & the rain poured in torrents. I had never been on a mail cart & you won't think it strange when I tell you my courage almost failed me. I had provided myself with India rubber wrapper, leggings. (The latter I bought for Annie. a 13 years ago). * hat cover & an old pair of India rubber gloves. You might have taken me for a diver, anything perhaps, but a missionary. After a long delay in stopping along the mail bags

5

I took my seat on the box
at 7 o'clock. The wind
blew & the rain poured.
The horses had no notion
of facing such a storm, as
that. So they started back
for the stable rather. Two,
three & four men came
to our help, we took the
horses by the head. two
men took hold of the
wheels, & one took the
whip & lash the horses
to the storm. Lashing &
pulling, & tugging, & wheel-
ing round a circle
half a dozen times, in
the course of ten minutes
we were dashing away over

the road at a faster rate I had to gather my wrapper very closely around me to keep it from blowing away. We changed horses every six miles & over the two ghats we have to pass more frequently. We had plenty of balking horses en route delayed by them at least two hours. Wheeling & turning running off into the ditch &c. From Satara to Poona it is 68 miles. I got in here all safe at half past six in the morning. It was Sunday - & I had a good rest at the Rev. Mr.

Angus of the Free Church mission gave an address in Marathi in the afternoon. heard an English sermon from Mr. Angus in the evening & had Communion with them. To day I am feeling very well rested & go on to Sholapore in the night train. hoping to be joined by the Mission brethren at Dhond about 1. o'clock in the night.

Very truly Yours

Satara July 31. 1869

Rev. N. G. Clark D.D.

My dear Brother — I wrote you from Poona on the 19th. inst. giving you a brief account of my journey from Satara on the Mail Cart. I had a much more comfortable journey that night to Sholapoor on the railroad. I expected the brethren from Ahmednuggur to join me at Dhond, but in this was disappointed. They were behindhand one day having got stuck in the mud on their way from Ahmednuggur to the Station 48 miles. We had a good meeting of six days & yet we worked hard to accomplish what you will see we did in the Minutes of the meeting. I wanted more money for our Station School in Satara. & told the brethren I must have more by ten rupees a month to meet the expenses, if I had to raise it myself from the friends of missions in this country. They thought I had better do this rather than ask more from the Board. I did not agree with them but told them I was willing to try it this year. — We had a pleasant time together — with the Stagens who are now so lonely since their daughters have left for America, & with the native church. There seemed to be a good deal of spirit & energy depicted on the countenances of several members of the Sholapoor church, which I ascribe to their independance of the mission as their means of support. But it was sad to see poor Dhondibee who till recently was a strong pillar in that church. He, a mason on the railroad, with drinkers for companions, took to drinking — squandered all his savings — revived an old disease, & now in a shabby dress & down cast face he is a sad looking object. Raghoba from the church in Satara is in Sholapoor with his family. He is a young man & is learning the mason's trade. He is now earning nine annas a day. He was employed a long time by Mr. Harding as a colporteur, & did very well in that line. I think he will do well in this. Mr. Hazen speaks well of him as a man & a christian.

I have put down one woman – Káshibái – in the estimates for 1870 as a "Bible woman" at eight rupees per month. She has hitherto b took put down nominally as a teacher, & has really been a "Bible woman." I can recommend her to the Woman's Bds of missions as a good laborer, as a Bible reader, & as a physician trained under Mr. Abbott. Though originally of the Máng caste, lower than the Mahars, yet she has had Brahmans come to her a distance of two miles for medicine!! She with all my other assistants have given out medicines to great numbers of persons attacked with cholera the last three months. I have not kept account of the number but told them I was willing to try it this year. — We had a pleasant time together — with the Hazens who are now so lonely since their daughters have left for America; & with the native church. There seemed to be a good deal of spirit & energy depicted on the countenances of several members of the Sholapoor church, which I ascribe to their independence of the mission as their means of support. But it was sad to see poor Dhondibee who till recently was a strong pillar in that church. He, a mason on the railroad, with drinkers for companions, took to drinking — squandered all his savings — revived an old disease, & now in a shabby dress & downcast face he is a sad looking object. Raghoba from the church in Satara is in Sholapoor with his family. He is a young man & is learning the mason's trade. He is now earning nine annas a day. He was employed a long time by Mr. Harding as a colporteur. & did very well in that line. I think he will do well in this. Mr. Hazen speaks well of him as a man & a christian.

I have put down one woman - Káshibái - in the estimates for 1870 as a "Bible woman" at eight rupees per month. She has hitherto been put down *nominally* as a teacher, but has *really* been a "Bible woman." I can recommend her to the Woman's Board of Missions as a good laborer, as a Bible reader, & as a *physician* trained under Mr. Abbott. Though originally of the Máng caste, lower than the Mahars, yet she has had Brahmans come there a distance of two miles for medicine!! She with all my other assistants have given out medicines to great numbers of persons attacked with cholera the last three months. I have not kept account of the number to whom we have given medicine (my assistants & myself.) but probably some or two hundred, & in the great majority of cases those who have taken it have recovered.

The two Mrs. Elys in New York, (& Mrs. Avery in Chicago) have been supporting two Bible Readers at this station for a year past. Sending their money through the "Woman's Union Miss. Society in New York" They are the sisters-in-law of Mrs. Munger who died here a few years ago. after a brief term of service; & in her name & for her sake these sisters are desirous to perpetuate her labors. They are good friends of the Board. & we can't well deny them the privilege of doing this work. & in this way. — We have had a splendid rain of two & a half weeks. which has clothed every thing in the richest verdure. I came from Poona on the mail cart two nights ago. — With our united kind regards. Yours Truly

Wm Wood.

(Mrs. Avery is sis'te. of Mrs. Munger)

Satara, July 31. 1869.

Rec'd Sep. 13.

C.H.W. Ans. Nov 3

with the account

Satawe Sept. 23. 1869

Rev. N. G. Clark D.D.

My dear Brother

I wrote you on the 19th July from Poonce in reply to your very kind letter of June 4th. From letters recently received from my son William in New Haven. it seems that Edward became fidgety & discontented at Block Island. took a skiff & came over to Newport. & sent a telegram to Will. to come to him as he was sick. He went to him at once, but found him walking about. He was dreadfully seasick coming over to Newport. & felt so bad he sent the telegram to his brother. Had the communication to the island been more frequent Will. would have gone there with Ed; He could not wait there a week. so he took Ed. to Groton Mass to his Grandpa Lawrence. (Dea. Curtis Lawrence) & spent a week with him there. doing all he could to cheer him up. & get his thoughts off from himself. His duties called Will back to New Haven & he returned there early in August. He has accepted a tutorship in Yale College for this year. or rather on condition that he may resign the position at the end of the year if he shall choose. He was very successful as a teacher I believe, in Hopkin's Grammar School last year. His boys gave him lots of presents in the form of books. – about $75 worth. His heart difficulty is likely to prevent his ever coming to India as a missionary.

In his letter to me he asked what I would think of a sea voyage to Bombay for Ed. & of his coming & stopping with me for a while. I replied that I thought he might derive more benefit by going out to Dr. L. W. Peabody's in Epsom N. H. (He is a cousin of mine, & had asked Ed. to come & stop with him for a while) dig in his garden. &c. &c. & drive about with him visiting his patients over those old New Hampshire hills. He is weak in body & his mind is weak. & he needs the constant kind attention of friends such as he would find in the Dr.'s family. However a sea voyage did young Adjutant Stevens worlds of good. & it might do Ed. good. I told Will he had better consult a good physician in the case, & if he recommended a voyage, or rather should urge it, then he had better consult you in the matter & see what can be done; I have also written Will by this mail - saying that after he has been with Dr. Peabody for a while, it may be well for him to spend a few months at a water Cure — say Dr. Bedortha's at Saratoga Springs. I derived much benefit by a stay of three months there when I was at home.

Ed's state of health gives me anxiety & weighs heavily on my spirits. I had hoped the change to Block Island would give him a start on the road to getting well. And perhaps it has; for I believe he is a little better.

One thing more about his coming to India. In his present state of health I fear he would be all eaten up with ennui on the way. And here in India he would not find very much to occupy his mind & hands. & the climate too would be against him. Then again, if we had our stations manned as they ought to be on account of Mrs. Wood's continued sufferings. I should probably ask leave to return to America soon. We do not do this now for there is no one to take my place in Satara. So we just hold on. How long we can hold on we cant tell, but not very long I fear. When attending the meeting at Sholapoor we spent an evening at Dr. Drew's. From our appearance he could not tell who the sick & broken down man was to be sent home, but he picked out two or three before Br. Fairbank.

Have I bored you with this long letter? If so pardon me. I thought I owed it to you, for I dont know as Ed. has told you of his leaving Block Island. And then again Will. may come & see you about his coming to India.

Two packages of the Well Spring down to June have come via Sanfrancisco & China. For which many thanks. With our united kind regards

Yours Truly

Wm Woods

Satāra Sep. 23. 1869.

Rec'd Nov. 6.

Ack'd Feb. 1.

Dr. Clark

Satara Nov. 11. 1869

Rev. N. G. Clark D.D.

My dear Brother.

I wrote you on the 23rd September. Since that time I have been absent a month to attend our annual meeting in Ahmednuggur. I was quite ill on leaving home, but hoped the change would do me good. The journey was fatiguing, & as I was afflicted with boils the difficulty was much increased. I was under medical treatment all the time I was in Nuggur. Being on the Committee for Examining the Normal school which took seven & a half days; & after this all their papers & marking them. I was prostrated, but rallied after the pressure of work was over, & on the whole left the meeting better than when I went. I had a fatiguing journey home. Arrived six days ago. & am now well rested. But I am not well. My countenance is pale & sallow. My liver & digestion are out of sorts, & I am not in working order. But I cant keep still. So I am just now going out in the morning & talking to groups of people at their own homes, though from the indigestion my throat becomes so husky & dry I cant talk very long. My audience this morning was composed of Chámbhárs or native shoemakers. Men, women & children to the number thirty or forty manifested a good deal of interest in what I had to say. Several of the little boys are scholars in our school in the city, & though we have had vacation for a month, I was glad to know that they remembered their catechism & the com mandments so well!! It is a great comfort to be able to do so much, & a great trial not to be able to do more, when I see so much to be done. I keep struggling & hoping I shall get over this turn before long; but as yet it holds on. Hazen, Bissell & myself were a *sorry* looking set of men at the ^mission meeting. When Hazen told us he had written you, asking if we had not better advertise our mission property for sale, & withdraw from most or *all* of our stations, I could not help feeling that we are being forced to it; or rather, that we shall ere long break down entirely, & leave our stations without even so much as advertising them, or having any one to put in charge of them! It ^This is not the way to work, & we can't go on so much longer. What shall we do? If *we* were only strong, & well, we would say

tu

no more; but when we feel ill,
we can't help crying out". ||

My assistants are doing well. They are not strong men, but they are good & faithful, & are doing a good work for men of their standing & ability. I have given two of my schools - the one in town & the station school a vacation of two months & the teachers with their families spent a month in Bhuing & visited 25 villages & preached the word in them. They are now visiting the villages near Satara in company with Vithalrao (Vithalrow) the licensed preacher. Mrs. Wood remained at Satara during my absence at the meeting, & did a good deal of missionary work, too much for her health, & is suffering for it just now. Very likely we may go to Mahabaleshwar for a few weeks change, if we don't feel better soon. Very truly yours. Geo. W. Wood

Satara, Nov. 11. 1868 W

Rec'd Dec. 20

Satara Jan. 6th. 1870

Rev. N. G. Clark D.D.

My dear Brother

We have never heard aught of the box of books I sent you from Bombay nearly two years ago. I understand Dr. Wells found no Marathi Dictionaries &c &c in the Mission House in Boston. Enclosed is a note to Dr. Wood of New York about this matter. I expect the books in question must be with him. I think you had better forward him the note & have them sent on to you. You need them for missionaries who are coming out to us.

We are observing the week of prayer by holding a daily prayer meeting of one hour — from four to five o'clock in the afternoon. I am not feeling well. Have a good deal of indigestion & nervous suffering. which unfit me for work. This is very trying when there is so much to be done. We have a good English doctor here whom I am consulting ~~him~~. I hope his prescriptions will do me good. We shall see in time.

(| We had a surprise visit two days ago from Hariba's school in town. Twenty four bright little boys came marching up single file into my verandah bringing plates of plantains, guavas, parched rice, sweetmeats and flowers. Having placed them on the table ~~they~~ sat down on the floor. Hariba explained to us the occasion of their coming. A few days ago the boys, of their own accord came to him & said they felt grateful to God for preserving their lives the past year, providing for all their wants, & giving them the privilege of attending school; & they wished in token of this gratitude to make a small present of their own contribution to Wood Saheb & Wood Madam Saheb. I thanked them for the present; told them it was a good way to express their gratitude. wished them a happy new year. & hoped they would be good boys. I then prayed with them. & they sung one of ~~the~~ our sweet little christian hymns. I gave each of them a little book. & Mrs. Wood gave each a pictorial sheet from Harpers Illustrated Weekly. Then they gave us a good salaam. & went away as happy as little boys can be.|

Very truly Yours
Wm Wood

Wood. Jan. 6. 1870.

P.S. I ought to say a word about the ~~th~~ matter of the two Bible women supported by the sisters of the second Mrs. Munger. I have received but one instalment from them since I have been here. & I have now paid them (the women) over Rs 50 from my own purse or more truly from the friends of the Board. for I am really a little in debt to the mission this year although my a/c does not show it. I have written the Misses Elys on this subject - it was some months ago - but have received no answer. These women are doing a good work. but if I am pecuniarily embarrassed ~~with~~ by the present arrangement ~~them~~. I shall drop them or make them over to you - as I should like to do if the Elys consent - Give me your advice please on this matter. W. W.

Satara, Jan. 6. 1876.
Rec'd Feb. 18.
Ack'd Aug &c
Dr. Wood
Bible money

533 Mahabaleshwar

April 28. 1870

Rev. N. G. Clark D.D.

Dear Brother

Your printed letter of Feb. 1st was recd the 22nd March. And that of March 2nd in your own hand came yesterday. In that of Feb. mine of Sept. 23d is acknowledged. I wrote you Nov. 11. & Jan. 6. I also wrote Mr. Ward Feb. 10. giving him a brief statement of Edward's condition &c This statement very likely you have seen You would also receive the same from New Haven in answer to your letter of inquiry to Mrs. Hume. So I need not repeat here.

You were very kind to bring his case before the Committee. For this I thank you, & through you the Committee for the sum placed at your disposal in his behalf. He is in the best place possible. I could do nothing for him were I there. And the trial to my feelings might be as great there as here. How great that is I cannot tell. At times I am overcome.

& feel quite prostrated & unfit for work. I am now convinced that my anxiety for him all the past year has had much to do in bringing on the nervousness & suffering of the last six or eight months. This has been less at the hills. In the company of Hazen & Bruce — taking a long stroll every morning. Meeting several ~~times in~~ evenings in the week to study the scriptures, for social prayer, & conversation; frequent picnics out in the woods. &c. &c. I am getting on pretty comfortably. In December I thought I should give out, & intimated this to the mission; but I have held on thus far, & hope to hold on a while longer. I visit Satara once a month from this place. to hear the reports of the assistants. pay them. & attend to matters in general. I can go down to Satara in a night, 36 miles, spend two or three days. & return in a night. A month ago I took Bruce with me. To-morrow I go alone. We had communion last month. Two were received by letter to the church

Tukaram teacher in the station school, & his wife. Sugunabai the wife of Vithalrow our licensed preacher had been ill for a long time. When I was in Satara a month ago it was apparent that she would not live long. After the chapel service I went to the house of Vithalrow & administered the ordinance to his wife for the last time. She could not say much but expressed her confidence in Christ, & rejoiced in the prospect of soon being with Him in glory. She died three days after, leaving two little boys, one an infant of six or seven months. In Jany another woman, Lakshumabai, member of the church died, leaving a little boy of five years. In Feb. we spent a Sabbath in Bhuing, administered the Lord's Supper to the christians in that region, & admitted Suguna, daughter of Rawaji Powar, licensed preacher at Rowthe, to the church. In Jan. we united Manzula daughter of Hiroba in marriage to Shripati Bällál teacher of the station school in Sholapoor. There has been a little jarring among a few members of the church, but not more probably than we should expect, when we look at the material of which it is composed. It is pleasant to have difficulties settled among themselves according to the teachings of Christ in Mat. 18. The grace of Christ is sufficient for these believers as well as for believers in America.

In the last Herald (March No) Kashi the new Bible woman in Satara is spelt Rashi. Please correct this in future spellings.

We have just heard of the arrival of Chloe Abbott in Bombay, with her br. & sister Capt. & Mrs. Geo. A. Jacob.

We have been pained to hear of your illness, & rejoice to know you are so far recovered as to begin your duties again.

With our united kind regards
Yours very truly
Wm Wood.

Mahabuleshwar, Apr. 28/70
Rec'd June 2.
Ack Aug 22

April 24.

Will you Kindly send this note to Miss Doremus. I shall also feel much obliged by your sending a copy of the skeletons of the photos. with each set. — to my sons. & to Mrs. Ely.

Yours truly

Wm Wood

Mahabaleshwar
April 22 1871

L. S. Ward Esq.

Dear Brother

I have to day put up eight photographic views of Satara; four of the city, & four of the Camps: or English places of residence outside of the city to send to you by next mail. I have added two skeleton papers, pointing out the mission house. The English Cemetery. where Mrs. Wood & Mrs. Munger were buried. &c. &c. One photo. of each kind is for the Mission House. One ditto for each of my sons Edward & William. & one for D. J. Ely Esq. 26. West 26 Street New York.

I send to his brothers here as I do not feel quite sure ~~that~~ he is now at his old residence at 32 West 37 Street New York. If you are sure of it you may send there. If it wont be too much trouble you may have the two sets for my sons, mounted, & put into suitable frames before you send them to them, charging expenses of course to me. (There is you see one very broad fine street leading right through the heart of the city to the two Palaces. This street is about half a mile in length & is the "Broadway" of Satara. Another street running along nearly parallel with - too far to the right to be seen in the picture & leading to our large chapel, answers well to the "Bowery" in New York. Enteshwar & the Hill Fort of Satara are near the terminus of the spur of the mountain which runs down to the East from Mahabaleshwar, which is on the top of this great Sáhyádri range which separates the Konkan from the Dakhan - in length about a thousand miles. Satara is 2300 feet above the level of the sea. Enteshwar is 1500 feet above Satara. & distant from it only an hour. Mahabaleshwar is 4400 feet above the level of the sea. i.e. 600 feet higher than Eateshwar.

The view from the mission house is singularly picturesque & beautiful. I have seen nothing in India or any where else that excels it. Twenty years ago this house was completed & ready for us to occupy. We moved into it the 3d of June 1851; but in two short months death entered & took from me my dear wife. Since then others too have gone from this sweet home to a sweeter home in heaven. Others too, no doubt will go from this home to that better one above before all these idolaters are won to Christ. I long to have others come & take up the work here. It is geographically & physically a most desirable & interesting field. Bhuinj an out-station of Satara & sixteen miles to the North on the great road to Poona. is in every way as beautifully situated as Satara itself. It is in the Krishna valley which opens out to view in the photo. of the Satara Camp. to the North-East & East. (the upper right corner in the photo.) & is itself the centre of a field containing two hundred villages within a radius of ten miles. I am the more urgent to have others come & & occupy this field as soon as possible. for I am coming to the painful conclusion ~~that~~ I cannot hold out much longer. Another year will complete twenty five years of service in connection with the Am. Board, & although I am not entirely disabled. I have not the vigor of my earlier days in the missionary work, & I am confident ~~that~~ others, better able men should come forward & take up the work & carry it on; & I ought not to stand in their way; but rather take myself out of the way that they may come.

Add to these considerations the fact ~~that~~ the health of Mrs. Wood is such p.c. ~~that~~ she needs a furlough to America, I shall feel it my duty before long to ask the Prudential Committee to return to America.

I have not yet brought the subject before our mission; & I hope it will not be necessary to do so before our next July meeting. It is my purpose then to bring up the matter & present my request to the Com^e in

due form. In the mean
time I wish the Com^ee
to understand that
this is my purpose. P.C.
& I shall feel very much
obliged, if they will in-
timate to me at their ear-
liest convenience after
this letter reaches you.
~~that~~ I shall have their
consent to return to Amer-
ica. Such an intima-
tion would help me
very much in mak-
ing my arrangements
for leaving.

Believe me
very truly yours

Wm Wood.

Rev. Wm Wood.

Mahabuleshwar, Apr. 22/71.

Rec'd June 7. 1871.

Use of Pictures. Ansd. June 14. '71

P. C.

The views I put in Webster's Dictionary (illustrated) are the first.

Rev. Wm. Wood. 535

Ahmednuggur

Nov. 7. 1871

Rev. N. G. Clark D.D.

Rec'd Dec. 23.

Ackd Jan. 24. 1872

Dear Brother,

Your note of the 19th Sept. in reply to mine of August 3d came to hand the 1st inst. Thanks for the prompt attention you gave to my request. And for the kind sympathy expressed for us. It is the greatest trial of my life (in anticipation) to leave India. My home & my work are to my liking. I could not ask for pleasanter. But the necessity is imperative & I yield. The mission have transferred Mr.

Rev. Wm. Wood.

Rec'd Dec. 22

Bruce to Satara to take charge of my work there after I leave. Which will probably be towards the end of February. We expect to spend a month or so in Bombay before we leave India.

We have had a good meeting this year. We have had three brethren from different missions in India with us; & also the Rev. Mr. Tayler the Evangelist, whose preaching we have much enjoyed. He is an earnest man, & intent upon his great mission of saving souls. He is not violent, nor canting, nor obtrusive, but modest & gentle as a child. His methods of working are such as Evangelists of his stamp employ. He works through the church. His preaching one half of the day is to Christians. This is searching. The truth is set home with power. & we trust we all have been benefited by it. I hope we may have Br. Taylor for a time with us in Satara after he has been in Bombay.

We have also been exceedingly edified & instructed by hearing from the brethren who have come to us from other missions.

all the different missions & stations scattered over India are drawing nearer & nearer together every year. And as a matter of course we derive more & more benefit from each others experience. I expect Br. Chandler from Madura, to visit me in Satara next week. Just now he is in Bombay.

With our united
kind regards
Very truly yours
Wm Wood.

Satara August 3. 1871

To the Prudential Committee
of the A. B. C. F. M.

Dear Brethren

In a letter to Mr. Ward dated April 21st I intimated to you my purpose, after our July meeting, to ask leave to return to America in the early part of next year.

That meeting has just been held in Bombay. I there laid the matter before the brethren, and they unanimously passed the following resolution: viz.
Resolved: "That we approve of brother Wood's asking leave of the Prudential Committee to return to America with Mrs. Wood in the early part of next year on account of their health."

This leave I now ask you to grant. I am not tired of the work, nor of my life in India in the service of the Board, from whom I received my Commission over twenty four years ago. But I have had repeated warn ings for the last year or two. that I cannot hold out much longer. The state of my health has been, and is such, that I cannot do the work which ought to be done at this station.

Mrs. Wood has borne up wonderfully under all her sufferings and weakness during the six years of her missionary life in India. And has been indeed a *helpmeet* for me; but no woman can thus continue to suffer as Mrs. Wood does without peril to her health and life. Few would, or *could* have held on to the work as she has in such sufferings. We might try to hold on longer, coveting the honor, if you choose to call it such, of laying our bones in this land of our toil. But I have long since failed to see any special honor or heroism even attaching to such a course. Besides I do not believe in the mission policy that would keep men in the field for life. though I never dreamed of any thing else when I enlisted. I believe it far better for worn out, and breaking down men to retire from the field. and let younger men come in and take up the work.

I have just had the pleasure of initiating brother Wells into the work at Bhuinj - a most eligible out-station. and the centre of a field of great promise.

A short time before going to Bombay I had a sudden attack of billious colic. and high fever which prostrated me for a week. I rallied and felt pretty comfortable again; but in Bombay I had an attack of dysentery which lasted till my return. I am now comfortably well, and hope to continue so. and to be able to keep on working while I stay here.

I send this letter via Brindisi and I shall feel obliged for your reply.

by return mail via the same route.

Believe me
very Sincerely Yours

Wm Wood

August. 5th. Mr. Worcester's letter of June 14th has come to day. I thank him for it. & for all his kind suggestions. None of them are new to me. I have considered them all long & well. & have prayerfully & deliberately come to the conclusion that I ought to retire from the field, for the reasons I have given above. By "retiring" I mean I do not expect it will ~~not~~ be best for me to return again to India.

Wm Wood.

Satara, Aug. 3. 1871.
Rec'd Sept. 18.
Wood